The Outlook

Vol. 67 April 27, 1901 No. 17

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The Outlook is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The first issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is Prepaid by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila Samoa, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

Change of Address.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

Discontinuances.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

How to Remit.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

Letters should be addressed:

THE OUTLOOK COMPANY

287 Fourth Avenue, New York

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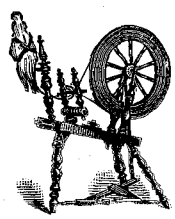

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The Outlook

Published Weekly

Vol. 67 April 27, 1901 No. 17

Aguinaldo's Manifesto The manifesto from Aguinaldo which has been expected for a week or two has at last made its appearance. It is a complete acknowledgment of the sovereignty of the United States throughout the Philippine Archipelago, and a message of advice to the Filipinos to accept "the glorious sovereign banner of the United States," in the hope that they may "attain all those promised liberties which they are beginning to enjoy." As a document of some interest and importance in the history of the war, we print the address in full:

I believe I am not in error in presuming that the unhappy fate to which my adverse fortune has led me is not a surprise to those who have been familiar with the progress of the war. The lessons taught with a full meaning and which have recently come to my knowledge suggest with irresistible force that a complete termination of hostilities and lasting peace are not only desirable but absolutely essential to the welfare of the Philippine Islands.

The Filipinos have never been dismayed at their weakness, nor have they faltered in following the path pointed out by their fortitude and courage. The time has come, however, in which they find their advance along this path to be impeded by an irresistible force, which, while it restrains them, yet enlightens their minds and opens to them another course, presenting them the cause of peace. This cause has been joyfully embraced by the majority of my fellow-countrymen, who have already united around the glorious sovereign banner of the United States. In this banner they repose their trust, and believe that under its protection the Filipino people will attain all those promised liberties which they are beginning to enjoy.

The country has declared unmistakably in favor of peace. So be it. There has been enough blood, enough tears, and enough desolation. This wish cannot be ignored by the men still in arms if they are animated by a desire to serve our noble people, which has thus clearly manifested its will. So do I respect this will, now that it is known to me.

After mature deliberation, I resolutely proclaim to the world that I cannot refuse to heed the voice of a people longing for peace, nor the lamentations of thousands of families yearning to see their dear ones enjoying the liberty and the promised generosity of the great American Nation.

By acknowledging and accepting the sovereignty of the United States throughout the Philippine Archipelago, as I now do, and without any reservation whatsoever, I believe that I am serving thee, my beloved country. May happiness be thine!

It is announced that, in recognition of this manifesto, General MacArthur has ordered the release of a thousand insurgent prisoners, after they shall have sworn allegiance to the United States, and that more liberty will be given to Aguinaldo than he has heretofore enjoyed, although he will still be kept under surveillance. It is hoped that he will aid actively in inducing the Filipinos to accept American government and the local and provincial administrations which have just been set up by the Manila Commission. An investigation has begun at Manila of the frauds connected with the theft and sale of commissary stores. The authorities at Washington do not seem to be very fully informed about the charges. General MacArthur, in reply to a cablegram last week, informed the Adjutant-General at Washington that the press reports of the matter had been grossly exaggerated and misleading, but admits that three officers and a number of enlisted men are being tried by court martial, and a number of citizens by military commission, on the charge of stealing commissary stores. It is understood that the officers are all of the volunteer force. If we rightly understand General MacArthur, there have been, in addition to the charges in regard to commissary stores, other charges against officers in connection with the subsistence department which have been fully investigated and found to be without basis. An interesting statement in relation to the Philippines is that which purports to come

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from Monsignor Chapelle, to the effect that the friars are not to be allowed by the Church to return to the Philippines. If this is so, it will go far to solve perhaps the most difficult question relating to the administration of the islands.

❀

Platform Pledges Broken in Wisconsin

The Wisconsin Senate, with thirty-one Republican members out of thirty-three, has deliberately broken the pledge of the Republican platform to abolish the convention system and provide that party candidates for all State, county, and city offices should be directly nominated by the party voters. The House bill embodying this reform was rejected by a vote of twenty to thirteen. Very rarely has a platform pledge been broken with so much effrontery, for the members who voted down the reform bill, upon pretense that the people did not really desire direct primaries, refused to accept an amendment submitting the bill to the people to decide whether they wished it or not. The action taken by the Senate seems to substantiate the charges brought by the friends of the reform, that the machine and the moneyed interests back of it were using every sort of corrupt means to get legislators to make a mockery of platform pledges. The substitute proposed by the Senators who refused to accept the House bill, and refused to let the people pass upon it, was one permitting the direct primaries to be used only for the choice of county officers, and permitting this only when the people voted that this method should be adopted. Fortunately, there are signs that the majority of the Senate overstepped the bounds of prudence nearly as much as they overstepped the bounds of duty. The "Daily News," of Madison, reports that some of the members fear to return to their homes to face the contempt of their neighbors, and that even the United States Senator whose supposed control of Federal patronage made him one of the strongest factors against the reform bill has utterly destroyed his prestige among Wisconsin voters. The House of Representatives will certainly refuse to accept the Senate's substitute, and the conflict between the machine and the reform wings of the Republican party seems likely to go on until the next Legislature is chosen. The fact that the neighboring State of Minnesota, after trying the direct primary system in Minneapolis, has extended it to the entire State by an overwhelming majority in both branches of the Legislature, makes it clear that Governor La Follette has only to continue his fight to win a complete victory.

❀

Financial Success and Moral Failure

The Raines Liquor Law, adopted in New York State five years ago, achieved at once remarkable success as a revenue-raising measure, but its failure as a reform measure, which was feared from the first, has grown to be almost as conspicuous as its financial success. The first report made by the Excise Department under this law showed that the taxpayers' yearly income from the saloons of New York had risen from three million dollars to twelve million, and that the number of drinking-places had been reduced about one-sixth. This reduction in the number of liquor places signified little even at the first, for it did not mean that one-sixth of our territory had become saloon-free, but that the traffic had become concentrated into slightly fewer hands in most of the neighborhoods where it flourished. Even this apparent gain, however, proved to be illusory, for many of the saloons had changed their character for the worse. The Rev. Horace Porter, the assistant pastor of Plymouth Church, called the attention of the people of Brooklyn to this change nearly a year ago. Under the Raines Law, Mr. Porter pointed out, Sunday selling was allowed to the "guests" of "bona-fide hotels," and the statute, which might have limited the word "guests" to those who had occupied rooms in the hotel the previous night, or regularly took their meals there, chose rather to define "hotels," and made the word applicable only to inns having ten rooms for the accommodation of their guests. Under this provision the number of "hotels" in Brooklyn rose suddenly from just thirteen to more than that many hundred. Furthermore, as Mr. Porter said, the Sunday selling in these hotels was the least hurtful part of their business. "It is," he charged, "a terrible but indisputable fact that most of these Raines saloon-hotels are kept as immoral

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resorts. . . . When, this spring, the city police tried to do their duty, and closed private houses of disorder, the vice found its lodgment in Raines Law hotels, which were the veritable fortresses of vice and which were practically beyond the city's reach." Mr. Porter's charge found corroboration in unexpected quarters. The "Liquor Trades Review" said in its comment that "to a certain extent" it was true. "Over one-half of the Raines Law hotels in this city," it explained, "have no permanent guests, and engage their rooms to any one who comes along and will hire them." Others who investigated the situation reached similar conclusions, and last week the New York East Conference of the Methodist Church adopted strong resolutions calling upon the Legislature so to amend the Liquor Tax Law as to "effectively prevent the continuance of Raines Law hotels." The agitation should be carried on in all parts of the State. The regulation of Sunday selling and the regulation of week-day selling should both be given over to the absolute control of the people in the localities concerned. In the long run, this policy promises the greatest gains to temperance reform, and even in the short run it promises to end the intolerable evils which have come from the ten-bedroom "restriction" upon Sunday selling.

❀

The Maryland "Disfranchisement Law" The new ballot law in Maryland, for indorsing which we were so much criticised, received its first trial in the city election in Frederick last week, with the result of giving eminent satisfaction to the leading Baltimore papers of both parties. The bill, it will be recalled, resembled the Massachusetts law in requiring that the names of candidates should be printed in alphabetical order, and that the voter must mark the name of each candidate for whom he wished his ballot to be counted, and no longer have the privilege of voting a careless "straight" ticket by putting a single cross under a party emblem. It was alleged, it will be recalled, that this bill would result in the wholesale disfranchisement of the twenty-five thousand illiterate negro and fifteen thousand illiterate white voters of Maryland; but it was found that even without the printing of sample ballots the illiterate voters who used their common sense or common observation were able to vote for the candidates they preferred, by simply noting the difference between the general appearance of the word "Republican" and the word "Democratic." By reason of the fact that the names of candidates appeared alphabetically, the vote polled was unusually discriminating, the Democratic candidate for Mayor receiving a majority of 133 in the little town, while the Republican candidate for City Register was chosen by a majority of 91. The chief reason, apparently, for the outcry against the bill was the fact that Senator Gorman favored it. This fact, however, does not affect the reasonableness of the statute.

❀

The Chinese Forts Last week at Peking took place a conference of plenipotentiaries to arrange for the carrying out of that part of the protocol between China and the Powers relating to the dismantlement of defenses and to the selection of places to be permanently held by foreign troops. The articles in question are as follows: Article VIII.—"The destruction of the forts which might obstruct free communication between Peking and the sea." Article IX.—"The right to retain occupation of certain points, to be determined by an understanding among the Powers, in order to obtain open communication between the capital and the sea." Regarding the first article, the original proposition of all of the Powers was to destroy completely the Chinese forts on the Gulf of Pechili and on the roads from the ports of Taku and Shanhaikuan to Peking. Of these the most important were the forts at Shanhaikuan, Tientsin, and Taku. The reason given for the total destruction of Chinese forts was that its acceptance by the Chinese would be tantamount to their complete submission. The opinion of a majority of the representatives of the Powers still seems to be that the principal forts should be razed, and also those very near the railroad to Peking. From the first, however, Mr. Hay, our Secretary of State, declared it to be inexpedient for the Powers to proceed so far, and leave China naked to an attack from her meanest

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foreign foe, or even from her own rebels, the Boxers, for instance. Hence he urged the Powers to content themselves with the simple dismantlement of the forts, leaving them in condition to be again mounted with guns in a reasonable time.

❀

The Chinese Garrisons In this spirit, last December, on behalf of the United States Government, Mr. Conger, our Minister to China, signed the peace protocol with two reservations, acting under instructions from the State Department. The first of these reservations was an earnest protest against the razing of the Chinese forts; the second was a disagreement as to the necessity of permanently garrisoning the province of Chili, and also an explanation of our Government's inability in any event to furnish soldiers to garrison foreign territory without the express authority of Congress. Since then instructions have been sent to Mr. Rockhill, our present representative in China, emphasizing those given to Mr. Conger when, with these reservations, he accepted the joint agreement under which negotiations in Peking were to be conducted. The proposition of the majority of the Powers is that a number of posts shall be established between Peking and Shanhaikuan and between Peking and Taku, each line to be garrisoned by six thousand men each. Our representative has now been instructed to say that the number of points to be occupied is excessive, and that the number of troops is too great; also that our Government will not furnish troops for the permanent occupation of Chinese territory. In the protests against a majority decision as to forts and garrisons, our Government has had the sympathy of England and Japan, and lately (though for a reason totally opposed to ours) of Russia. Unfortunately, however, this combination of four great Powers finds itself practically helpless so long as the recognition of majority rule continues. The representatives of the Triple Alliance (Germany, Austria, and Italy) are voting together on most questions; they generally have the co-operation of the French Minister, and always of the representatives of the three smallest nations engaged in the negotiations—Belgium, Holland, and Spain. The last two nations have no interests to safeguard in China. Austria has just one citizen in the Flowery Kingdom. It is true that Belgium holds a certain railway concession (really for Russia, it is believed), but she took no part in the military operations. While the present condition of the discussion conclusively shows the attitudes of the different Powers for the moment, we may remember that previous discussions have terminated with victories for the American policy, though at first opposed by all the other nations.

❀

Count Tolstoï's Appeal The text of Count Tolstoï's appeal to the Czar has now been received. It is full of plain speaking. The following excerpt is an example: "Again we see murders, again street slaughters, again executions, again, on the one hand, the terror of false accusations, threats, and spite, and again hatred, the desire for vengeance, and the readiness for self-sacrifice on the other. Thus all Russians are divided into two conflicting camps, and are committing or are preparing to commit the greatest crimes." Count Tolstoï admits that the disturbances may be repressed, but he significantly adds: "It may also happen that the soldiers and police, upon whom the Government rests so much hope, will perceive that what they are forced to do is the crime of fratricide, and will refuse to obey." Supposing the disturbances to be quelled, however, they cannot be stifled; as Count Tolstoï warns the Czar, they will continue to spread in a concealed form, and sooner or later will break out in increased violence and produce yet greater suffering and crime. The second part of the appeal is made, not only to the Czar, but also to his counselors and Ministers of State. "The blame," declares Count Tolstoï, "does not lie with evil, turbulent men, but in you rulers, who will not regard anything at the present moment save your own comfort. The problem lies not in defending yourselves against enemies who wish you harm. No one wishes you harm, but if, in recognizing the cause of social discontent and removing it, men are at present disturbed and seem to wish you harm, it is only because you appear to them as an obstacle depriving them and also millions of their brothers

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of the greatest human good, freedom and enlightenment." Therefore, Count Tolstoï declares, to secure the cessation of revolts and personal attacks it is necessary to grant freedom and enlightenment.

❀

Sir Alfred Milner's Report

Last week the British Government made public the important report of Sir Alfred Milner, now Governor of the Transvaal and Orange River Colonies. The report reviews the situation only to February 6, but is of value in giving the impressions of a singularly conscientious and capable statesman. Sir Alfred calls the half-year terminating in February one of retrogression. In August, 1900, the southern half of the Orange River Colony was rapidly settling down to a condition of quietude, and the southwestern districts of the Transvaal seemed to have definitely accepted British authority and to rejoice at the opportunity to return to orderly government and to the pursuits of peace. To-day the scene is completely altered, and Sir Alfred's description holds good for the present time: "The fact that the enemy's army is now broken up into a great number of small forces, raiding in every direction, and that our troops are similarly broken up in their pursuit, makes the area of actual fighting and consequently of destruction much wider than would be the case in a conflict between equal numbers operating in large masses." Sir Alfred next calls attention to the fact that the present fights are now mainly on account of supplies, as the Boers live entirely on the country through which they pass. Regarding the subject of farm-burning, Sir Alfred thinks that the loss of crops and stock is the most serious item, as the inexpensive character of the farm buildings makes a comparatively small proportion of the total damage caused. "I say this not at all as an advocate of such destruction: I am glad to think that the measure is now seldom, if ever, resorted to." Discussing plans of local defense, Sir Alfred argues that the British Government's policy should be to consider the feelings and interests of the loyalists and thus to retain their loyalty, but also to disarm enmity and to win the confidence of those fighting against Great Britain. It will require all of his statesmanship to accomplish these two apparently opposing aims. We trust that he has already obtained a pledge from the Colonial Secretary at London not to interfere with the efforts of British pro-Consuls in Africa. Sir Alfred Milner is too good a man to be sacrificed as were his great predecessors, Sir George Grey and Sir Bartle Frere. The cause of South African misery has always been due mostly to the incompetence and vacillation of British Governments which have essayed to govern a distant land at arm's length.

❀

Count Canevaro's Warning

We have already chronicled the visit of the Italian fleet to Toulon as an evidence of the returning friendship between France and Italy, and so an evidence of the solidarity of Continental Europe. The Triple Alliance between Germany, Austria, and Italy, and the Dual Alliance between Russia and France, have, in the minds of many, divided Europe into two opposing camps. The Toulon visit and other significant events indicate that Italy may become really a link between the two alliances rather than part and parcel exclusively of one alliance. The Toulon visit, however, has another and to Americans more important meaning, due to the remarks there of Admiral Count Canevaro, formerly Italian Minister of Foreign Affairs. After declaring that the Triple and Dual Alliances had given three decades of peace to Europe, Count Canevaro said: "This fact will perhaps lead European nations to consider the possibility and even necessity of uniting against America, Africa, and Asia, as the future of civilization will require them to do." Such an utterance corresponds with those of Count Goluchowski, Austrian Minister of Foreign Affairs, and of M. Paul Leroy-Beaulieu, some time since, as to the advisability of an all-European alliance against American commercial aggression. For it is in commercial rather than in political aggression that we find the ultimate cause of present European dissatisfaction with this country. Across the Atlantic many men have now come to the conclusion that both our energy and our wealth are too great, and that these are employed to monopolize rather than to develop general trade. If this goes on, say they, in the

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end the world's wealth will be controlled by Americans. Our protective policy and more especially the recent formation of giant trusts have helped this opinion. In an excellent article on the subject, the London "Spectator," a journal generally friendly to this country, thus interprets the feeling of Europe, giving two other reasons for American unpopularity. Both of these reasons, however, are political. The first is that "America is sadly in the way in Asia. . . . Although the Americans took the Philippines, they are not willing to see any but native powers in control of the richest countries of Asia." The other reason is our attitude in South America. We "will neither take it nor let anybody else. The total result is a bitter dislike of America, mixed with dread." Despite all these warnings, we incline to the belief that America is not acting without intelligent purpose.

❀

Bishop Ingram's Consecration

Last week Bishop Ingram, of Stepney, was consecrated Bishop of London, and his enthronement will soon take place at St. Paul's Cathedral. The consecration occurred at Bow Church, and, owing to the interference of Mr. Kensit, resembled a disorderly political meeting rather than a reverential religious service. The cause of anti-ritualism has not been helped through its advocacy by Mr. Kensit, who is presumably a well-meaning man, but is certainly an objectionable interrupter of ecclesiastical ceremonies whenever he thinks there are alleged violations of canon law or of the rubric. He is altogether too militant a member of the Church Association, as has long been admitted, and as was again proved by his extraordinary demonstrations last week. He arose during the service at Bow Church and in strident tones accused Dr. Ingram of being unfaithful to the promises made when he was consecrated Bishop of Stepney. According to Mr. Kensit, the Bishop of Stepney had encouraged clergymen who, in defiance of the rubric, were accustomed to elevate the host, to offer mass, and to practice the confession. Mr. Kensit concluded with saying that he was prepared to appear in the courts and prove that Dr. Ingram was an unfit person to hold the position of a Bishop of the Protestant Church, owing to his encouragement of these Roman Catholic practices. By this time the friends and opponents of Mr. Kensit had become so uproarious that the Vicar-General endeavored to clear the church, but Dr. Ingram himself interposed, appealing to the people to listen quietly. Eventually the Vicar-General overruled the objections, and the new Bishop's election was confirmed. While ritualistic practices have become extreme in some instances, and offensive to many, the way to assert the law-abiding as well as the comprehensive character of the Church of England is not in such melodramatic protests as Mr. Kensit's have been. There is another, safer, and surer way—that is, the way of legislation.

❀

Union Seminary Unorthodoxy

Four members of the senior class of Union Theological Seminary, New York City, have recently been refused ordination to the ministry by the examining boards of their respective denominations. These four young men are as remarkable as any in their class, not only in intellect and intelligence, but also in consecration and evangelical belief. Of the failures to qualify, two were before Congregational and two before Presbyterian boards: one occurring before the Worcester Central Association of Congregational Ministers, one before the Elizabeth Association of Congregational Ministers, and two before the Westchester Presbytery. The Worcester case was a conflict over the question of the ultimate appeal, whether to the Bible or to conscience. The Elizabeth case, as reported, is regarded as still more interesting. The candidate (who for some time has been conducting and building up a rapidly growing evangelistic work in a poor district of Elizabeth) was asked whether the doctrine of evolution was consistent with the Biblical story of creation, and replied in the negative. He even ventured to explain parts of the Old Testament as of legendary origin. As in the Worcester case, the point at issue seemed to be the ultimate source of authority: whether the ultimate appeal should be made to the dictum of Scripture or to rational conviction. The latter was the point of view of both candidates, and

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they were refused ordination. In the Westchester Presbytery the candidates held the moral influence theory—namely, that the saving element in the atonement lies in its revelation of the love of God. A faction of the Presbytery held, on the other hand, that the atonement means the ransom of lost souls from an angry God through the blood of Christ. The candidates were pressed to modify their view so as to include this expiation theory, but without avail. We need hardly add that, while the Union Theological Seminary recognizes the divine authority of the Bible, it teaches its students to preach that which has become assimilated and incorporated in their own lives.

❀

Missions in India

The American Board of Commissioners for Foreign Missions is about to send a deputation to its oldest mission field, India. This deputation will consist of the Rev. Dr. Barton, Secretary of the Board and Supervisor of the Indian Missions; the Rev. Dr. Loba, of Evanston, Ill., who will view the problems in India from the standpoint of the home clergy; and Mr. W. F. Whittemore, of Boston, until recently the publisher of the "Congregationalist." The Commissioners will sail at the end of April. In London they will confer with the officials of the London Missionary Society, of the Church Missionary Society, and of the Wesleyan Missionary Society, relative to the possibility of co-operation in Ceylon. When the Commissioners reach Ceylon they will proceed to Jaffna, where the work of the American Board is located, especially investigating the status of Jaffna College. The first visit in India will be to the Madura Mission, followed by a visit to Madras, with its great educational plant, and then to the Marathi Mission in North India. The entire sojourn in India will consume at least five months, and the deputation may be expected to accomplish two ends: (1) The Indian missionaries will receive unprejudiced counsel on such questions as their relations with other Christian bodies, the proper method of cultivating native Christian independence, and the triple duty of providing educational methods which shall, first, give manual training and so increase the earning capacity of the natives; secondly, which shall impart book knowledge in better schools than any at present existing; and, thirdly, which shall elevate the soul of man through Gospel instruction. (2) The missionaries in India will give as well as receive; they will exhibit their missionary plants, and report upon what they have accomplished, for they are anxious for an examination of their work by unprejudiced observers, who will either confirm or deny the charges occasionally made as to the ossification of missionary methods and as to the general wastefulness of missions themselves.

❀

Roman Catholicism and Education

The Outlook has already chronicled the declaration of the Association of Catholic Colleges opposing "the tendency of educational legislation" toward "absolute State control of education," thereby "depriving a large class of citizens of the liberty of maintaining schools in which their religion shall be made the essential element." While parochial schools are the central feature of the Roman Catholic educational system, circulating libraries may also be said to be a part of it—a feature accentuated by the address last week of Archbishop Corrigan, of New York City. The Cathedral Library is the only Roman Catholic free circulating library which forms a part of the New York State library system; in common with some other private libraries, it receives a subsidy according to circulation. The annual circulation of the Cathedral Library now exceeds three hundred thousand volumes. Archbishop Corrigan fears that, if Mr. Carnegie's offer to build sixty-five branch libraries is accepted, the Cathedral Library under the new order of things will have to merge its identity in that of the Public Library or lose the present city aid. According to the Archbishop it is impossible for the Cathedral Library to enter the consolidation without losing its distinctive character and usefulness. We would point out that any aid which the Cathedral Library or any other may have received from the city has been merely provisional and in default of a better system. That better system is now about to be instituted, and, if private libraries cannot properly be included in the City Library system, aid

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to them should be discontinued. Many Roman Catholics themselves will regard this solution in the tolerant light in which some of them already regard the suggestion that part of the school fund should be diverted to the maintenance of parochial schools. Ultra-Protestant as well as ultra-Catholic prejudices, once only too dominant, have largely passed away, as Archbishop Ireland remarked in an address at Dubuque, Iowa, last week. Those prejudices, as he added, have been succeeded by a widespread feeling of "respect for one another," so that now men "accord to one another their civil and social freedom, all working together in peace and harmony for the greater weal of society and the country." The great growth of the Roman Catholic Church itself in this country during the past century proves that, as Archbishop Ireland affirmed, "the Catholic religion can prosper in an atmosphere of absolute freedom without aid or prop from the State or even from compact social or national traditions."

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Professor Thayer's Retirement

Professor Joseph Henry Thayer has resigned his chair in the Harvard Divinity School, regarding it as the proper thing for a man to do who has reached the age of seventy-three. The position thus vacated, the chair of New Testament Criticism, has been held with equal honor to himself and the School since 1884. Two years later Dr. Thayer published the most important of his works, the "Greek-English Lexicon of the New Testament." He had previously been Associate Professor of Sacred Literature in Andover Theological Seminary since 1864, but resigned that position in 1882 because of scruples at the then required subscription to the strict terms of the Seminary creed. Had the modified requirements adopted by the Visitors and Trustees of the Seminary in 1899, according to which the Professors are permitted to state their doctrinal views in their own words, been in force at the time of Dr. Thayer's withdrawal, Harvard would probably not have been the gainer by Andover's loss. Dr. Thayer has always remained a Congregationalist. As one of the surviving members of the New Testament Company of American Revisers, and its Secretary, he has devoted much labor to the preparation of the American Revision of the Bible which is now in press.

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Professor Rowland

Probably no American scientist of this generation was better known in his own field or more highly honored than Professor Henry A. Rowland, of the Johns Hopkins University, who died at his home in Baltimore last week after an illness which, although somewhat serious, was not regarded as dangerous. Born in Honesdale, Pa., in 1848, Professor Rowland was graduated from the Rensselaer Polytechnic Institute in Troy, N. Y.; in 1870, as a civil engineer, spent a few months in surveying for a railroad in this State; became instructor in Wooster University, but returned in 1872 to the Polytechnic, first as an instructor in physics, and later as an assistant professor. After a brief period of teaching he went abroad for a year and studied principally with Helmholtz, and made an extensive examination of physical laboratories in Europe. In 1876 he became the head of the Department of Physics at the Johns Hopkins University, and held that important position until his death. He was a man of great ability, industry, and thoroughly scientific habits of mind. He was an indefatigable and progressive investigator, gaining recognition at a comparatively early time in his career by important and original experiments. His photographs of the solar spectrum, by a method which he had worked up with the greatest skill, surpassed any previous achievements in that field. To him are also due the exact determination of the mechanical equivalent of heat, and discoveries in both electricity and magnetism of the first importance. In 1899 he was chosen President of the American Physical Society. He was elected to membership in a great number of scientific societies in all parts of the world, and had received the highest academic honors. His death involves a very serious loss in the teaching force of the Johns Hopkins University, to which he gave the best years of his life, and for which he secured no small share of the notable influence gained by the University at a very early period in its history. Professor Rowland's spirit was clearly

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revealed in an address which he made at the close of the first decennium of the University:

> But for myself I value in a scientific mind most of all that love of truth, that care in its pursuit, and that humility of mind which make the possibility of error always present more than any other quality. This is the mind which has built up modern science to its present perfection, which has laid one stone upon the other with such care that it to-day offers to the world the most complete monument to human reason. This is the mind which is destined to govern the world in the future, and to solve problems pertaining to politics and humanity as well as to inanimate nature. It is the only mind which appreciates the imperfections of the human reason and is thus careful to guard against them. It is the only mind that values the truth as it should be valued and ignores all personal feeling in its pursuit. And this is the mind the physical laboratory is built to cultivate.

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A Village Trust

George Cadbury, the English cocoa manufacturer and supporter of political radicalism, has created a trust which meets with no opposition in anti-monopoly circles. For years he has been interested in the model village of Bournville, about twenty minutes' ride from Birmingham. This village, as described in the Labor Annual of 1900, has consisted of two hundred and forty acres of charmingly located ground, in which nearly four hundred houses have been built, with orchards between the rows and with several open spaces and patches of woodland. Institutes, schools, cricket-ground, and other means of social and educational influence have been provided such as are common in model villages; but in Bournville, as in Mr. N. O. Nelson's village of Leclaire, Illinois, the opportunity has been given for the tenants to become owners, and thus control their own domestic environment instead of having it controlled for them by the philanthropist. Nearly one-half the cottages have already been sold at cost price, three per cent. interest being generally charged upon the deferred payments. This property, with ground increased to three hundred and thirty acres, has been given to the Bournville Village Trust, to which all rents and deferred payments shall be paid in, to be used by the Trust in providing more homes for still other families who may wish to avail themselves of these terms. The plan is somewhat similar to that embodied in Franklin's legacy to the cities of Philadelphia and Boston, which provided that the fund bequeathed should be loaned to trustworthy young men who wished to marry and start to housekeeping, and when repaid be loaned to still others. The Franklin fund bequeathed to Boston, it will be recalled, was prudently administered and has become a large sum. The Cadbury gift is less eccentric and more certain to be safely invested. There seems no reason why it should not go on indefinitely providing a larger and larger number of homes for families who are thereby rendered independent. It is interesting to recall that Mr. Cadbury's political radicalism and philanthropy spring from his Quaker creed. He has for forty years been a teacher of a large adult Sunday class in Birmingham, through which some four thousand men have passed. Though an intense Quaker in his opposition to war, he has been one of the strongest friends of organized labor in its struggles to secure shorter hours and better wages. During the long strike of the Amalgamated Society of Engineers he contributed fifty pounds a week to the strike funds, advocating at the same time impartial and compulsory arbitration. Notwithstanding his sympathy with these struggles of the working people, his reliance is less on economic reforms than on the change sure to come in all social relations when people "know more of and follow more closely the life and teachings of Christ."

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The American Social Science Association

One of the most interesting features of the annual meeting of the American Social Science Association, held in Washington last week, was the address on Charles Dudley Warner, the late President of the Association, by Professor William M. Sloane, who interpreted with great clearness and very intimate knowledge those aspects of Mr. Warner's character and those qualities in his work which made the man so lovable and gave him so wide an influence. For Mr. Warner, like most American men of letters, was intensely interested in public affairs. He was a student of many aspects of public life, and had an expert knowledge of more than one department of public

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affairs. Other important papers were those by Mr. Eugene Smith on Edward Livingston, the Louisiana jurist who compiled the criminal code of that State, and by ex-Secretary John W. Foster on "The Latin-American Constitutions and Resolutions." Mr. Foster summed up the general situation in the South American Republics by saying:

The great mass of their populations are ignorant and uneducated, in many of the countries they do not even read and write the official language of their Governments, and as a rule take no part in the elections. They, however, compose in the main the armies of the Government and the revolutions. Second, the people of these countries, both the educated and the uneducated, had no experience in self-government before their independence. In this respect the British-American colonies had a great advantage over them, and we should be charitable in our criticism of them. The misfortune is, however, that they have had very little practice in genuine republican government since their independence. The intelligent men, the best citizens, and the property-holders deplore the revolutions, and they are exerting themselves to put an end to these practices; and their good work is apparent in some of the countries.

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Yellow Fever and Mosquitoes

The first official and authoritative recognition of the theory that yellow fever and malaria are promulgated by mosquitoes is found in the formal approval by Surgeon-General Sternberg last week of an order to be issued by the Chief Surgeon in Havana. This order declares that yellow fever, like malarial fever, "is conveyed chiefly and probably exclusively by the bite of infected mosquitoes." This fact leads the Medical Department to issue an entirely new set of regulations for the care of yellow fever patients in Cuba. It is positively asserted that disinfection and fumigation are useful only in so far as they destroy the mosquitoes themselves, and that, for instance, the washing of walls, floors, and ceilings with disinfectants is altogether unnecessary, while even bedding, clothing, and baggage need not be subject to any special disinfection, provided that measures are taken to make it impossible for the mosquitoes to be harbored in them. The most important prevention now is shown to lie in making the wards absolutely mosquito-proof. There is almost inevitably a somewhat humorous aspect to this war of the United States against mosquitoes, and yet there is excellent scientific reason to believe that it is founded on right principles. We have already reported the experiments in Cuba as to yellow fever, and in southern Italy as to malaria; in the first it was shown that men could wear clothing of deceased patients and sleep in the beds in which they had died, without being infected, provided that mosquitoes were absolutely banished; in Italy medical experimenters submitted themselves to all possible danger from malarial fever, with the exception that they lived in thoroughly mosquito-proof houses, and they escaped, while malarial fever was rampant all about them. As we are speaking of so-called infectious diseases, we may report the fact that there has been a notable increase in the ravages of bubonic plague of late in many parts of the world. The reports of the Washington Marine Hospital service show a considerable increase in India, where in the first week in February there were no less than 4,377 deaths from the plague; in Hongkong fifteen deaths from the plague were reported in the first week in March; in Cape Town seventy-two deaths had occurred up to March 2, while there have been a good many cases in Japan, several scores in Rio Janeiro, and a few cases in the Philippines and in West Australia.

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King Charles of Portugal

Last week The Outlook reported the remarkable address of the King of Portugal to those petitioning against grievances due to the power of Roman Catholic monastic associations. The monarch promised his aid, and he has been as good as his word. On Saturday of last week the Government organ, the "Official Journal," published a decree secularizing the associations and orders, and conditioning their future existence on their restriction to works of benevolence and education. Propagation of the faith by them must now be confined to the Portuguese colonies. It is further provided that the management of the associations shall be in the hands of Portuguese citizens. Six months are allowed for compliance with the decree. It is believed that the closing of at least seven Jesuit, Benedictine, and Franciscan houses will follow the ten convents already closed by the local authorities.

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The English Budget

It was a sobering budget which Sir Michael Hicks-Beach presented to the House of Commons last week. In spite of the increase in taxes at the outbreak of the Boer war, the deficit during the past year aggregated $265,000,000. The cost of this war during the year had been $60,000,000 greater—this additional sum being paid out of the current taxation. The total cost of the war up to date was reckoned by the Chancellor at the astonishing sum of $755,000,000, or more than seven times the wealth of all the Boers in the Transvaal at the beginning of the war. At the end of all this expenditure the Transvaal, as the Chancellor expressed it, had been brought so near to "ruin" that substantial contributions from that quarter could not now be expected. England, therefore, must prepare herself for the sacrifices made necessary by the situation.

Two courses were open. One was exclusive reliance upon loans, and the other was unflinching adherence to the policy of meeting increased expenditures by increased taxes. The former policy is the more popular in all but the most progressive nations, and at one time was the more popular even in the United States. Even now the issue of new loans is popular with the investing classes, and the English Ministry might have courted temporary popularity by transferring the new burden—with interest—to the shoulders of future generations. To its credit and to the credit of public intelligence in the United Kingdom, it adhered to the harder but wiser policy of requiring the present generation to meet its own bills. It did not, indeed, demand the heroic policy of meeting the entire war expenditure out of current revenues, but, while proposing a new loan of $300,000,000, it proposed new taxes aggregating $55,000,000 a year, and therefore sufficient to pay the new debt in a few years and preserve the nation's credit—which is her greatest resource—unimpaired.

In levying new taxes the Chancellor of the Exchequer reported that increased duties on wine, beer, spirits, and tin could not be relied upon for increased revenue. "Experience has shown," he said, "that we have practically reached the limit in the profitable taxation of spirits," and the revenue from beer during the past year had fallen twenty million dollars below the estimates—the decrease, he explained, with apparent gravity, being partly "attributable to the fact that very many beer-drinkers are in South Africa." He was also unwilling to adopt Sir Howard Vincent's reactionary suggestion of a tariff on imported manufactures. Instead of this he proposed: first, an increase of the income tax from one shilling in every pound to one shilling twopence; second, a new tax of four shillings twopence a hundredweight on refined sugar, with proportionately smaller rates on other sugar imports; and, third, a new duty of one shilling a ton on exports of English coal.

The rejection of the proposal of a protective tax on imported manufactures, and the acceptance of another increase in the income tax as a part of the increased levies, shows that the economic creed of English Liberalism has a strong hold upon the entire English nation. In the first place, there is no coquetting whatever with protectionism, even the new sugar duties being levied entirely for public revenue, and not even incidentally protecting colonial sugar-planters. In the second place, nearly one-half of the new taxes will fall upon the ten per cent. of the English people who own practically all of the private property of the nation. The increase in the income tax alone is estimated to yield $20,000,000 out of the $55,000,000 required, and this falls exclusively upon persons receiving over $800 a year, and chiefly on those receiving over $3,000—all incomes less than $3,000 being entitled to a partial exemption. The propertied classes which pay this tax will also pay a part of the indirect taxes, so that altogether nearly one-half of the new burdens will rest upon incomes from capital and business profits, while the other half rests upon the wages of the rank and file of the people. The latter class are still the more heavily taxed, but the fact that the wealthier people of England must now pay directly into the public treasury a six per cent. tax upon their incomes makes them feel keenly the burdens which all classes are carrying. The new six per cent. tax is double that which had become customary a few years ago, and is three times as great as the income tax proposed in this country by

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the Wilson Bill of 1894. Here the income tax was to rest only on that part of the taxpayer's income which was in excess of $4,000 a year, but in England the tax rests on the entire income of all large taxpayers. The man with $5,000 a year must pay six per cent. of this entire sum, or three weeks' income, into the public treasury.

From the revenue side, however, the tax upon sugar is the most important one proposed. It amounts to one cent a pound, or about half the tax we pay here, and is expected to yield the government $25,000,000 a year. It involves, of course, a long stride away from the "free breakfast-table" for which English Liberals contended a few years ago, but its presence will certainly increase the desire of the masses for peace.

Politically, however, the most important of the new taxes is the export duty on coal. This is an innovation in England's financial system, and involves a setting of one industry against another almost as much as would a return to protectionism. In most respects, however, its effect is exactly opposite that of a protective tariff. A tariff on imports makes the imports dearer to the consumers. Sugar, for example, is worth two cents a pound more on the New York docks than out in the harbor; in England it must hereafter be worth one cent more; and the tax of a cent a pound will rest on English consumers in the form of advanced prices. The new tax on coal, on the contrary, will make coal cheaper to English consumers than to foreign purchasers, since it cannot be shipped to the latter without paying the shilling a ton tax on its export. It is possible, of course, that a great coal monopoly might sell coal to foreigners cheaper than to home consumers, but if competition prevails, English coal will be a shilling a ton dearer out in the harbor than on the English docks. The Chancellor of the Exchequer is confident that the export tax will not seriously reduce the coal exports, and he reckons upon a revenue of $10,000,000 a year therefrom. The coal-producers, however, are in arms against the new tax, declaring that it will reduce foreign consumption and throw coal-miners out of employment. The exact effect of the tax cannot yet be measured, but the protest that the new tax will decrease consumption and thus throw miners out of employment is not taken as seriously as it would be if coal prices had not been advanced so inordinately during the past few years. If the price of coal is reduced in England, it is argued, English consumption will increase; and a chief motive for the new tax seems to be the making of coal cheaper to English manufacturers and dearer to their foreign competitors. In this respect, therefore, there is a protectionist motive back of the new tax, though the aim is to cheapen products to the general public at the expense of a particular industry, instead of the usual one of making products dearer to the general public to benefit a particular industry. The innovation will be watched with interest in all quarters of the globe, for tax discriminations against a particular industry have for a century been condemned by nearly all economic students. Our own Constitution absolutely forbids export taxes, and England's recurrence to them to meet the expenses of the current war seems possibly to threaten the security of the present Ministry, and certainly to proclaim to the world the seriousness of the situation which the English nation confronts.

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The Discipline of Success

It is a traditional feeling that the discipline of life comes only from things which are hard and disagreeable; the things which give pleasure are commonly regarded by those who are unthoughtful as devoid of self-denial and self-surrender. In like manner, and with kindred shortness of sight, we interpret as providential those happenings which manifestly forward our interests and plans, oblivious of the oft-taught lesson of history that apparent prosperities are often adversities of the most searching kind, and that what seems at the moment to be the worst possible fortune turns to gold in the unfolding of its hidden potency. And in like manner also, we are moved to expression of gratitude to God when fields have been white and granaries are full, while our thanksgiving shrinks into the narrowest and shallowest rivulet of praise when material conditions are adverse, even though they are actively making for the richest growth of the spirit. To those who put themselves in the way of divine

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guidance adversity is as truly blessed as prosperity, and narrowness of means forwards the highest interests as definitely as opulence.

The discipline of adversity has been so constantly studied and commented upon by the moralists of every age that all the world recognizes it as a reality, whether it profits by its knowledge or not; but the disciplinary side of success often escapes observation. In the golden light which surrounds an obviously prosperous career harsh outlines are so softened that they often fade out altogether. But the successful man, if he has any clear self-knowledge, knows that he is being relentlessly tested, and that the sternest adversity could not more searchingly reveal the quality of his character. The struggles of success are forgotten in the opportunities, the comfort, and the applause which come with it; but no successful man escapes its temptations. Every man of insight knows that good fortune, if it is his, is to be found, not in his prosperity, but in the spirit in which he meets and bears it. To keep the moral fiber firm, the head clear, the heart warm, the tastes simple, when the spirit is assailed on all sides by temptations to ease, to complacency, to selfishness, to luxury, involves a moral struggle which is not less severe because it is fought out under comfortable conditions. The tests of success are more searching than those of adversity because the temptations of prosperity are more subtle and insidious than those of adversity. The unsuccessful man sees the foes he is fighting; they are in the open field, and he can hardly fail to take their measure. The successful man is assailed by foes which take advantage of his ease to attack when his guard is lowered.

It was said of a man of great wealth, who was stricken down in his early prime, that he had died in a heroic effort to administer a hundred million dollars conscientiously. People at large, when they thought of him, thought chiefly of the almost unlimited opportunities of enjoyment which immense wealth offered him; he thought chiefly of the great responsibilities which it imposed upon him. To the world his colossal prosperity was the symbol of pleasure; to him it was a stern discipline, under the pressure of which his character took on the firmness and vigor of a moral athlete, but his body sank under the burden. To the thoughtless, wealth stands for ease and pleasure; but the vast majority of those who possess it find it full of work and care. And this is true of every kind of success; the world sees its splendor, its apparent ease, or its opportunities of enjoying the pleasures of influence, affluence, and reputation; the man who possesses it feels chiefly its responsibilities and thinks chiefly of the work it imposes upon him. For the successful men are the heroic toilers of our time; for them all fixed working hours are abolished; life is one great hour of toil. To a man like Mr. Gladstone work is not a matter of times and seasons; it is the absorbing necessity of a lifetime. He may not be indifferent to the satisfaction which fame carries in its hands; but he is occupied habitually with the colossal work which his position brings with it. And this is true of all men who are really successful; for success lies within a man, no matter how prosperous his conditions may be; and he only can be held successful who receives with an open mind and a willing spirit the discipline which prosperity brings as relentlessly as adversity.

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Mysticism and Rationalism

The book review in another page called Fact and Fable in Psychology is written from the scientific psychologist's point of view, by an expert in that department, and it appears to us to have both the excellencies and the limitations which generally characterize the work of experts. In the main The Outlook is in hearty sympathy with it. The student certainly ought first to seek the explanation of the new and the marvelous in the old and the commonplace. He ought to seek for the causes of phenomena before he looks for their purpose, and to seek the purpose through the cause. He ought to assume as the basis of all scientific investigation the existence of an intelligible and orderly world governed by fixed laws. But it does not follow that he is never to recognize in life "the interplay of capricious and independent spirits." That there are independent spirits and that they are sometimes very capricious is demonstrated by the life about us in politics, business,

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society, and the home. There is no man living who has not had some experience of the caprice of others, and few of us who have not had at times a very vivid consciousness of our own caprice. In the recognition of independent and even capricious spirits, embodied and acting in and upon life through their physical organisms, there is nothing in the least mystical. The philosophy which denies the freedom of the will and the power of man in that freedom to violate law, provided he is willing to suffer the consequences of violated law, sacrifices the truth of observation in the desire to secure uniformity in science.

We do not understand that our reviewer does this; and we presume that the author whose work he reviews does not do this. Neither, probably, denies that there are independent and capricious spirits embodied in human organisms. There remains the question whether there are disembodied spirits, and, if so, whether their presence and activity can be demonstrated by observed phenomena in life. These questions cannot be dismissed cavalierly or answered offhand by an assumption, either theological or scientific. Of course those who believe, as we do, in the immortality of the soul, answer the first question in the affirmative: there are disembodied spirits. Whether they exert an influence on human life, and whether that influence can be demonstrated by a careful study of occult phenomena, are questions which, as we understand it, the Society for Psychical Research is endeavoring to answer. We agree with our reviewer that the phenomena presented for examination are first to be investigated by the detective, for the reason that so many of these phenomena have already been discovered to be fraudulent. We agree with him also that the further study fostered by the Society for Psychical Research is perilous. But we should not agree with his sweeping statement that "the true 'psychical researcher' never investigates in a purely theoretic spirit." We do not think, for example, that this is true as a characterization of Professor James. In our judgment, this Society has accumulated a large body of evidence which deserves consideration; and this consideration, to be truly scientific, must neither assume that the phenomena in question can be explained by the "commonplace," nor that they cannot be so explained. This is precisely the question to be determined; and the truly scientific student will examine the phenomena without prejudice; he will first, certainly, seek for their cause in forces long since recognized, but he will be ready, if need be, to acknowledge that they indicate the existence of a force or forces hitherto unrecognized by science. But such investigations should be left for experts; they should not be rashly undertaken by the untrained, and especially not by the lovers of and the seekers after the marvelous.

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A Simple Mystery

Mankind has always loved mystery. From the earliest ages, the stronger and more speculative, who thought concerning the supernal Powers, found their function as religious teachers more effective when they withheld a part of what they deemed the truth, and published only so much of it as could be expressed to the commonalty in rites and forms. They gave out the symbolism for popular acceptance, and reserved the inner meaning and certain special ceremonies for such favored higher natures as would consent to be devotees. Those reserved truths were called *mysteries*, and were disclosed only to the initiated. The ancient Orient, Greece, Rome, all had their Mysteries, which became a most important part of their religions and were profoundly venerated by the people at large, because beyond their comprehension.

Therefore, when Jesus told his disciples that unto them it was given to know the mysteries of the kingdom of God, he ranked them among the privileged. And when afterwards Paul declared, as he often did, that he had come "to make known the mystery of Christ," the "mystery of the glad tidings" (gospel), the "mystery which hath been hid from the ages," etc., he was understood as opening to all a precious knowledge hitherto kept for the few.

And yet, although Jesus explained the mystery of his parables in plain words for plain people, and Paul freely declared the mystery which had been hidden from the ages to be simply "Christ in you," ever since their time the theologic formu-

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lators have been insisting on further "mysteries," and "plans" and "counsels" and "decrees" and "bargains" and "satisfactions" of heavenly bookkeeping, to mystify the uninitiated—and to give small comfort to the initiated. They have woven the arguments of ancient scriptures, addressed to ancient peoples, into riddles for generations who neither know nor care for the prejudices which called forth those arguments.

Now and again through the centuries sturdy prophets have arisen to denounce this priestly mystery-making, to tear away the veil. As when Micah, scorning the sacrificial thousands of rams and ten thousands of rivers of oil, clearly cried, "What doth Jehovah require of thee but to do justly, and to love mercy, and to walk humbly with thy God!" As when Luther boldly smote the burdensome churchly dogma of justification by works of penance, and, following Paul, declared the cheerful doctrine of justification by faith—trust—in divine grace. As when Beecher, in revolt against the theologic abstractions of a governmental Deity, proclaimed: "The family, not the State, is the model for contemplation; the Father, not the Governor, is the true ideal of the Christian's God."

And this is all in harmony with "the simplicity which is in Christ." Jesus and his great apostle Paul, appreciating the ecclesiastical sentiment of their time, did speak of "mysteries" which might pique the interest of their hearers, but merely to open them to the unlettered. In this our day "the return to Christ" is a happy phrase, marking a tendency, not only in religious teaching, but in the common life of the world. This is seen in the "fatherhood" of new theology; in the growing ideal of service rather than rulership for the Church and the State; in the amelioration of laws, the treatment of criminals, the recognition of rights for women and children; the fading of sect and party lines, ecclesiastical and political—all slow growth, but sure. And in such a time of promise, the appeal to the individual to "pluck the heart out of the mystery" of the Gospel should find powerful inspiration for those privileged to preach it.

True, Jesus was a mystic, in the sense of feeling himself to be in communion with the Divine Spirit; one whose thoughts and speech were often enigmatical or allegorical, and to be "spiritually discerned." But all religion has to do with the invisible, aspires toward the unknowable, and thus really does involve mystery. Imaginative, poetic natures find in its vast ranges ample incitement. Yet this is only as regards the reasoning powers, which never can solve the transcendent problems of infinity; while all the emotional nature—affections, passions, the instinct of conscience—offer an effectual medium through which the religious motive may control conduct and influence character. Underlying the symbols of parable and "dark sayings," we find that Jesus showed an amazing power of practical lucidity. His most paradoxical aphorisms are based on knowledge of human nature, and justify themselves when put into operation.

Now, this phrase of Paul's—"Christ in you"—seems to some metaphysical and mysterious. A very clever but unimaginative man once called it "unintelligible moonshine." But it is made distinct by one of the simple yet perfect illustrations of Jesus himself. "I am the vine; ye are the branches. He that abideth in me, and I in him, the same beareth much fruit." If the Christ-spirit of loving service dwells in any man, he is a Christian; and the extension of that spirit throughout the world will Christianize it. Nothing else will.

Cowper's old hymn tells us that

> God moves in a mysterious way,
> His wonders to perform;

but God's ways are growing less mysterious as men search out the modes—or, as they are called, laws—through which his forces operate. The wildest whirling storm of wind and rain acts under perfect obedience to unvarying law; and an emotive storm of the spirit, if one could analyze it, would be found the inevitable resultant of foregoing outward influences and inward forces. The real mystery of old was the problem, How shall man cease to do evil and learn to do well? And the key to it is the fact that the continuing Christ-spirit in a man will inevitably make him Christlike—the fullest measurement of spiritual stature vouchsafed to man—just as naturally and certainly as pure air and good food and right habits will perfect his body.

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Some Southern Impressions

[Editorial Correspondence]

At the invitation of Mr. Robert C. Ogden, a party of about sixty ladies and gentlemen is making an educational tour of the South Atlantic States. The tour will include, in its completeness, visits to the School at Hampton, Va., the North Carolina State College for Women and the Agricultural and Mechanical College for the Colored Race at Greensboro', N. C., the Educational Conference at Winston-Salem, N. C., the schools at Atlanta, Ga., the Normal and Industrial Institute under Booker T. Washington at Tuskegee, Ala., and the Randolph-Macon College for Women at Lynchburg, Va.

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We were at Hampton at the time which corresponds to Commencement in most colleges, though, strictly speaking, the term does not close and the world-life of the graduates does not commence until the month of June. The earlier season is, however, taken for the Commencement exercises in order that visitors from the North may attend them. These exercises are of a fourfold description: a visit to the various industrial departments; a conference on the educational problems connected with the Negro and Indian races; an address delivered to the graduating class, this year by Bishop Doane, of Albany, N. Y.; and the Commencement addresses of representatives of the graduating class, followed by brief platform addresses of others to the students.

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What interested me most in my brief visit to the classes was one to a class not, I think, common in most colleges and academies—a Current Events class. It is not uncommon to find in a collegian, especially in our women's colleges, less intelligent understanding of the events of current history than one would find in a fairly well read clerk or typewriter in a mercantile establishment. The college boys generally manage to pick up something of current life from the daily press and from each other; but the girls are often so busy studying the history of Greece in pre-Christian times, or of Europe in the Middle Ages, that they have no time and little interest for the history of their own country in 1901. In the Current Events class at Hampton a certain series of topics is given to the students, such as the Chinese question, the Hay-Pauncefote Treaty, and the Philippines; the student is, apparently, left to study up these questions in their successive phases for himself; then he comes to the class and is examined by his teacher and is subject to the corrections or questions of his class. The students showed a remarkably clear apprehension of the questions. I was told by a teacher that they differed, as the rest of the world does, on the true interpretation of such events as the Boer war and the Philippine problem, although the sympathies of the majority were apt to be with the weaker party in every controversy, whichever that party might be. In connection with the Current Events class there is published in hektograph what Edward Everett Hale is credited with saying is the best daily newspaper in America. It is certainly the most compact and concise, and is absolutely clean. The one before me, for April 15, is printed on one page of foolscap, and contains five paragraphs, respectively entitled The Eastern Question, Manila, Cuba, The Indian Service, Trade and Commerce.

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The workshops of Hampton do not differ materially from those of other industrial schools, except that they easily take rank among the best. The equipment is indeed marvelous, and the improvements are a new surprise to me every time I visit the institution. It appears to me, however—though the reader will bear in mind that I am only giving impressions—that the industrial training is chiefly normal training. That is, its object is not so much to make carpenters, blacksmiths, tailors, farmers, and cooks, as to make men com petent to develop, in other schools, good carpenters, blacksmiths, tailors, farmers, and cooks. I rather think that this is as it should be. I find everywhere in the South—and I have had opportunity to talk with representative men from all the seaboard States—a desire to promote industrial education of both black and white. Whether industrial education is

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really further advanced in the South than it is in the North I have no means of judging, but I should judge that there is more popular interest in and enthusiasm for it in the South. Apparently expense is the only consideration which prevents its universal introduction throughout the South Atlantic States. We visited an industrial and mechanical institute for colored people in Greensboro', N. C., established and supported by the State, with two hundred pupils, and apparently equipment in the shops, though not in the dormitories, for as many more.

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He who believes that either the Indian or the Negro is incapable of education would better not attend a Hampton Commencement, unless he is willing to have his convictions severely shaken. We had in our party some very brilliant speakers and some capital story-tellers; but it is no discredit to any one of them to say that the most amusing speech we heard on our trip was one delivered by a negro, who gave no indication in hair, color, or features of having a drop of Anglo-Saxon blood in his veins. We laughed till we wanted to cry, Enough. His humor was, indeed, too great, and neutralized rather than enforced the serious points in his address, which, except for this fact, they admirably illustrated. He had serious capacities, but, like many another public speaker with analogous power of humor, could not resist the temptation which is always presented to the humorist; but I do not remember ever to have heard from any speaker what would better serve the purposes of an after-dinner speech than the speech of this negro. On the other hand, the cause of the Indian is rarely presented with so much conciseness, clearness, and dignity as it was by an Indian of the Papago Reservation, Arizona, who summed up the duty of the Anglo-Saxon race toward the Indian race in the three words: "Civilize, Christianize, utilize." A remarkable feature of all these Commencement papers was their air of reality. They were not academic performances; they were real discussions of life-problems, addressed to their auditors for real effect and therefore with real effectiveness. They grew out of their writers' life, and therefore they were vital. Another feature was that furnished by some of the graduates who came back to their Alma Mater to tell what they were doing for their race and with what measure of success. They were stories of hard work under discouraging circumstances, but generally with hopeful results and more hopeful promises for the future.

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The Fourth Annual Conference for Education in the South was held at Winston-Salem. The hyphen of this hyphenated town represents at least half a century. Winston is a modern town, distinctly typical of the New South, enterprising, energetic, hustling, American. Salem is an ancient Moravian town, with the old buildings unchanged, the old church and the old graveyard, and a seminary for girls which celebrates its centennial next year. The two towns have now grown together so that there is nothing to separate them except their antithetical spirit and a street which is almost impassable because neither town will assume the responsibility for keeping it in order. The one criticism I should make on the Conference is that it was too little a conference and too much a series of mass-meetings.

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I shall not attempt any report of this Conference. A paragraph would be totally inadequate to indicate even the conclusions to which it pointed. I can only record impressions. It is always a matter of regret that those who attend such gatherings are those who least need their influence. The audiences were mostly made up of progressive Southerners and open-minded Northerners. It would be a great advantage if representatives of the old South and of the radical North could have been there as listeners. The latter would have been surprised at some aspects of public opinion in the South as expressed by leading citizens from the South. The Governor of the State of North Carolina evidently represented the general sentiment of all those present from his section when he referred to and repeated the pledges he had made before the election in campaign speeches, and after the election in his inaugural, committing the State, to the full extent of its financial ability, to a policy of education of all the people, black and white, in town and country. Doubtless there are people in the South who do not believe in the education

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of the negro, as there are people in the North who do not believe in the education of the laboring man, but I doubt whether the proportion of these skeptics is any greater in the South than in the North. In this Conference, at all events, there was no dissent from the conviction, expressed with emphatic reiteration, that the negro race must be provided by the State with adequate education, on the same terms and conditions, and, so far as I could judge, of the same general quality, as the white race. When the question was raised as to the character of this education, the same differences of opinion were observable which would have been observed in a Northern conference. A good deal of emphasis was laid on industrial education, but little attempt was made by most of the speakers to define what they meant by the term. This was urged, however, for both races, and, if emphasis was laid on industrial education for the negro, it was not, so far as I could see, from any desire, either expressed or concealed, to make him a hewer of wood and a drawer of water, but from a conviction that the first thing the majority of the race needed to acquire was both an ambition and a capacity for self-support. In truth, not only on this particular phase of the subject, but on the general topic of the relation of the races, no one man was quoted oftener or with greater respect than Booker T. Washington.

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For this I was prepared; but I was not prepared for some expressions, both public and private, from Southern men, of sincere and profound regret at the social separation which has taken place between the races since emancipation, and which most Southerners attribute to the attempt to enforce political equality by the Federal Government. For instance, one gentleman described the church of his boyhood; in the morning service the whites occupied the floor of the church, the negroes the gallery; at the communion both knelt at the same altar and received the communion from the same cups and at the hands of the same minister, though presumptively the negroes after the whites; in the afternoon service the negroes occupied the floor and the whites the galleries. Thus the negroes received the same instructions and had put before them the same ideals as did the whites. All this has now been done away with, and the negroes have their own churches, their own preachers, and their own teachers in their schools. The religious and social commingling of the races is at an end. Another Southerner put this change before me even more clearly in private conversation. Formerly at least the house servants dwelt with the whites; the field hands lived on the plantation and were more or less in contact with the whites; and they often attended the same churches. If a negro was threatened with injustice or charged with a crime, his master looked after him and was his natural protector. Now the negroes live in settlements by themselves; they come to and from their homes to the houses where they are servants; they have less and less friendly contact with their white neighbors; and if a theft is committed or an arson perpetrated, suspicion immediately turns to this negro settlement. Neither of these gentlemen regretted the abolition of slavery; both believed in the future development of the negro; but both deprecated this post-bellum separation of the races. The only remedy, however, that my friend had to suggest was that the negroes be encouraged to become small landowners, to engage in rural pursuits, and so to become industrially independent.

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To sum up these impressions in a sentence: The Southerner has less prejudice against the negro and more interest in his welfare than the Northerner has; he desires the negroes' education, but believes that, whatever it may become in the future, it should now be industrial rather than literary; the South has spent on the negroes' education between three and four times as much in school taxes as the North has spent in contributions; the work of the North among the negroes should be carried on in fellowship with the Southern whites, not in antagonism to them; to attempt to force either political or social equality is to inflict incalculable injury on the negro and on the Nation. In a word, the Northerner should recognize the fact that the Southern white man now wishes to befriend the negro; but the negro should recognize the fact that he has yet to earn the Southern white man's respect. **L. A.**

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The Rights of Man

A Study in Twentieth Century Problems

By Lyman Abbott

Chapter IV.—The Basis of Government

WALKING in the streets of one of our great cities not long since, my interest was aroused by a group on the opposite corner. A butcher-boy, with a basket of meat upon his arm, was surrounded by a group of city arabs, who apparently intended a petty highway robbery; and as it was in a district where I happened to know that such highway robberies had been perpetrated, by boys, on boys, I stopped a moment to observe. Half a dozen of these hoodlums so surrounded the butcher-boy that he could not escape in either direction, and were unmistakably endeavoring to provoke him into a fight. He was quite helpless. He could not fight them with a basket on his arm, and if he set it down some one of his enemies was sure to pick it up and make off with it. His irresolute look first in one direction and then in another appealed to me, and I started for his assistance. The moment I approached, the hoodlums ran hooting down the street, and the butcher-boy, without even looking to see what were the reinforcements which had come to his aid, started on his delivery again. This simple incident set me thinking. What right had I to interfere? Probably the Anarchist, and possibly the Friend, would say I had none; but I had no scruples; and if the hoodlums had resisted I should without hesitation have laid my cane on the shoulders of any one of them, my chief regret being that my arm was not stronger. Neither the State nor the city had reposed any authority in me; if a policeman had come along at that moment, he would have been quite justified in arresting us all and taking us to the nearest magistrate, that the matter might be investigated. Certainly my authority did not depend on the consent of the governed. If a vote had been taken, I should have been voted down six to one; the butcher-boy would have been my only supporter. The right to interfere in such a case is the right which every man possesses to interfere to prevent by force an injustice which is being perpetrated or threatened by force.

Every man has certain natural rights. He may forfeit them by his crimes; he may prove himself unable to use them with safety to himself or to others by reason of his incompetency. There may be other limitations. Nor shall I undertake to offer a complete catalogue of these rights. But, speaking broadly, every man has a right to his person, to his property, to his reputation, to his family, and to his liberty—this last being the right to use his person and his property in any way he chooses, provided he does not infringe the rights or impair the welfare of others by such use.[1] If any one attempts by violence to deprive him of these rights, he is justified in using whatever force may be necessary to repel the assailant and protect himself. This right of self-defense is absolute, inherent, fundamental. There are a few people who think it better to suffer any injustice rather than to employ force in self-defense. There are a few who think that such was the teaching of Jesus Christ. The great majority of men, however, do not so interpret either the ethical instincts of humanity or the ethical teachings of Jesus Christ. I shall not discuss this question here. I shall assume the right of self-defense.

This right of self-defense involves, if necessary, the right to defend others who are dependent upon us for protection when they are attacked. The same instinct which justifies a man in defending his person or his property justifies him in defending the person and the property of his wife and children. Most persons would regard this as an obligation rather than as a right. They might concede

[1] The reader will observe, of course, that this classification is borrowed from the Ten Commandments, which remain after nearly thirty centuries the most comprehensive as they are the most concise statement in literature of social rights and duties.

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that a man may, if he choose, suffer in his person or his property rather than resort to violence in his defense; but they would not concede that he may, if he choose, permit his wife and children to be robbed or assaulted with impunity if he has the power to defend them. There is, however, no adequate reason for confining this right of self-defense to the man and to his own family. He is a member of a larger family. Every man is his brother; all the weak are his children; whoever is in peril may look to him for help if it is within his power to give help. Whatever a man may do to protect himself he may do to protect another who is in peril. Certainly men may organize for the purpose of mutual protection in their rights of person, property, reputation, and family. Such an organization is government. It is founded, not on the consent of the governed, but on the inherent right of every man to protect himself and to protect his neighbor whenever either is assailed, and his person, his property, his reputation, or his family is endangered.

What is government? It is nothing less than the control of one man's will by another man's will. In all government there are two elements: authority and power. Authority is the right, real or assumed, to control the will of another; power is the ability to enforce that right despite the resistance, if it should be offered, of the person controlled. Where either of these elements is lacking, rightful government does not exist. Where no right to control is claimed there is no government; Marc Antony's control of the mob in Rome was not government, for Marc Antony neither had nor pretended to have any authority to require the people to act contrary to their own wills. Where there is no power to control there is no government; while Charles I. was in prison, though he was still the nominal king of England, he did not govern England, for, whatever his authority, he had no power. Power enforcing authority is essential to government.

This power enforcing authority may be one of several kinds: it may be in the governor's ability to inflict penalty for disobedience or give reward for obedience—in this case it is political; it may be in the conscience of the governed, who yield to the will of the governor either because they think it is right to do so or because they fear supernatural penalties in another world in case they do not—in this case the power is religious; it may be in the mere sense of loyalty to a person, or in the semi-hypnotic influence exercised by one over the many, as by Napoleon over his soldiers—in this case it is personal. But to constitute a government the two elements of authority and power must combine. There must be in the governor both a recognized right and a real power to control the will of the governed. If there is no rightful authority, there is no rightful government; might, therefore, does not make right. If there is no power to enforce that authority, there is no government; directions which cannot be enforced are advice, not law.

The real question as to the basis of government, then, is this: When has one man a right by his will to control the wills of other men; to overrule them; to substitute himself as the director of the action of other men; to make his personality dominate another's personality? And this question brings us to the same result we have already reached. He has a right to do this whenever that other is, in the exercise of his own will, violating the rights of his fellow-men. How far one may claim the right, as against his fellows, to injure himself is a doubtful question; but he has no right to injure his neighbor. And if he attempts to do so, not only the injured man but any one else may interfere to prevent. This right of self-protection confers authority, and makes the government just; power to exercise this right effectually makes it strong. A good government is one which is strong enough to protect the rights of the members of the community from all assailants, and which uses its strength chiefly if not exclusively for that purpose and never inconsistently with that purpose. There are other functions which the political organism may exercise, but they are not, properly speaking, governmental functions. Of these I shall speak in a future article.

The history of the development of government confirms this view of its basis and its primary functions. The family is the earliest of all social organizations. It grows by a natural process—by children, grandchildren, uncles, nephews, cousins, and, connected with it, servants or retain-

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ers. The father is the governor of this little community; the authority is vested in him; that authority is sustained partly by the interest and partly by the conscience of the family. He is the commander-in-chief of the organization, and arms and equips it when it is attacked by another family. The common perils which environ families of the same stock create a common interest; intermarriage creates a closer bond; the family grows into a tribe. The head of the tribe is the head of the larger household; its authority is vested in him; he is the commander-in-chief of the tribe and leads it to battle, defensive and offensive. The same instinct which has knitted the family together unites the families in a single tribe—the instinct of self-preservation for the individual, and the unselfish instinct which leads every man to desire to protect his wife, his children, his brothers. Other elements enter into and modify the simple organization. The tribe engages in predatory expeditions; in robbery and revenge as well as in self-defense. But the ethical foundation is the desire of each man to secure the protection to his rights which confederacy with his neighbor affords, and to give similar protection in turn. Thus government has in fact grown up out of the instinct of self-preservation and mutual protection. This instinct, not the power of the governor nor the consent of the governed, is the basis of government.

The theory that power of itself confers authority I need not consider; for, although it has been affirmed in the past by eminent thinkers, it is believed in America by so very few that it may be dismissed without comment. The second theory, that the consent of the governed confers authority, is more popular in America and needs fuller consideration. This phrase "consent of the governed" is the expression of a theory of government which may be epitomized thus: In a state of nature every man was free; by a covenant with one another men agreed to surrender this freedom for the greater advantages of government; and this covenant and surrender constitute the foundation of government. Concerning this theory four things are to be said.

First: Man did not enjoy freedom in a state of nature. The alternative of freedom is a control of one will by another will. In a state of nature every man was always liable to run against the will of another, and which will should control depended upon the question which will was the stronger. If he fished in a stream, hunted in a wood, cleared off a little patch and cultivated some corn, loved and married a woman and built him a home, a stronger man might at any time drive him from the stream, expel him from the wood, seize upon his growing corn, carry off his wife and children. The state of nature is not a state of liberty. Governments grew up, not by a surrender of freedom, but to secure freedom; they grew up by a gradual, unconscious, spontaneous process in order to protect the governed in his rights and thus to make his freedom larger and surer. The will of the stronger was in the growing government formulated in laws, written or unwritten; thus the individual was enabled to know when he was liable to collide with another's will, and thus he could, if he wished, escape the collision. The stream and the wood were protected by the tribe and belonged in common to the tribe; a portion of the individual's corn patch went in a simple tax, but of the rest he was secure; his wife and home were sacred unless the government to which he belonged was overpowered in war by a government stronger than his own. The change from a state of nature to a state of government was a change from a control constantly shifting and always irresponsible to a control established, formulated, and comprehended; it was an advance into a greater and a more assured freedom.

Second: There never was a contract, covenant, or compact on which or out of which government grew. Historically no government rests upon any such compact. The "social contract" is a philosophical fiction. Government has grown historically, not out of a compact, expressed or implied, to surrender liberty for the sake of order; it has grown out of the organization of the instinct of self-protection and mutual protection, and begins in the patriarchal organization of the family.

Third: The doctrine of the consent of the governed has never afforded even a philosophical bulwark of freedom. It has been made the defense of absolutism, as well as of freedom, and has served the

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one advocate as well as the other. Says Thomas Hobbes in "The Leviathan:"

> They that are subjects to a monarch cannot without his leave cast off monarchy and return to the confusion of a disunited multitude; nor transfer their person from him that beareth it to another man or other assembly of men, for they are bound, every man to every man, to own and be reputed author of all that he that already is their sovereign shall do and judge fit to be done: so that any one man dissenting, all the rest should break their covenant to that man, which is injustice: and they have also every man given the sovereignty to him that beareth their person; and therefore, if they depose him, they take from him that which is his own, and so again it is injustice.[1]

Fourth: Historically, the consent of the governed has never had even the least effect to make the government founded thereon a just government. In Spain under Philip II. there is little question that the great mass of the people would have voted to continue the Inquisition; their acquiescence did not make the Inquisition just. In the Red Terror Robespierre and the guillotine had the enthusiastic support of the people; that support did not make the Red Terror a just government. The Empire of Napoleon I. was founded on a plebiscite which gave overwhelming indorsement to both it and him, and was an undoubted expression of the will of the great body of the people of France; that plebiscite did not make the Napoleonic Empire a just government. The burning of negroes in the South and the West is no more an act of justice because it is done by a mass-meeting than if it were done by a Star Chamber. Majorities do not make wrong right. "For myself," says De Tocqueville, "when I feel the hand of power lie heavy on my brow, I care but little who oppresses me; and I am not more disposed to pass beneath the yoke because it is held out to me by the arms of a million of men."

It is clear, then, that the consent of the governed does not make government a just government; nor does the lack of such consent make it unjust. A government is just, whatever its form, which protects the members of the community, the poorest and the richest, the lowliest and the highest, in their rights of person, property, reputation, and family, and in their liberty to use their persons and property as they choose so long as they do not injure their neighbors. It is equally clear that the consent of the governed does not make a government a free government. A government is free when the members of the community are free. If democracy denies to an accused the right to a fair trial, as democracy has done again and again in the United States, the community is, in so far, not a free community. If democracy should attempt to spoil the rich for the benefit of the poor, to deny the men of property the right to be protected in their property, and to use their property as they choose so long as they do not use it to the injury of others, the community would in so far cease to be a free community. The freedom of a people is not to be identified with the form of their government. England is a monarchy, and Englishmen are free; the Spanish-American governments are republics, and the Spanish-Americans are not free.

Thus, whether we consider the true basis of government—namely, the instinct of self-preservation and mutual protection; the history of the rise and development of government—namely, its evolution from the family by the unconscious operation of that instinct; the true function of government—namely, the safeguarding of natural rights; the history of the phrase "consent of the governed" and the uses to which it has been put, or the history of governments just and unjust—this famous phrase is seen to have as little foundation as the philosophy of which it is the popular expression. He who desires to consider this subject further can do so advantageously by reading the essay on "The Theory of the Social Compact," by A. Lawrence Lowell, in his Essays on Government. He thus sums up his history of the social compact theory of government:

> We have traced the history of this extraordinary theory from the time of its first appearance at the end of the sixteenth century, and we have seen it used to support the most divergent doctrines and the most conflicting opinions; for, like certain ingenious Yankee inventions, it was capable of being applied to almost any service, although really adapted to

[1] Hobbes's "Leviathan," ch. xviii. The meaning appears to be that, a covenant having been entered into between the king and the people, it cannot be broken by the people without injustice, so long as the king dissents. The employment of this theory of compact to justify handing over a State to the autocrat, aristocrat, or plutocrat is very common; it has probably been employed by despotism far oftener than by freedom.

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none. No better example can be found of the fact so strongly urged by Lecky, that men are chiefly persuaded, not by the logical force of arguments, but by the disposition with which they view them. We have seen the theory started by a zealous churchman to uphold his church. We have seen it wielded by Hobbes in favor of absolute monarchy in England. We have then seen it taken up by Locke as a shield to individual right, and in defense of a limitation of the power of government; and later still by Rousseau, as an argument for an unbridled democracy. We have seen its working here on the Constitution of Massachusetts; and, after lighting the world for two centuries, we have seen it give a last despairing flicker in the courts of the United States, and fade away in the dim light of German metaphysics.[1]

With this quotation we may dismiss from further consideration both the phrase "consent of the governed" and the philosophy from which it springs, save for one remark pointing out the probable cause of the extraordinary currency which has been given to both. While the consent of the governed has nothing to do directly with either the justice of a government or the freedom of the people who are subject to it, it has much to do with its stability. A government, however just, which depends for its maintenance on force to compel obedience to its commands, and issues those commands to an uneasy, restless, and discontented people, may be just but will not be stable. Its people may be free, but they will not be peaceful. Whether the fault is in the governed or in the governor, the government will lack stability if governed and governor are not in accord. The authority of the governor may be never so just, the power of the governor may be never so great, the stability of the government and the peace of the people under the government will not be secured unless the government has the consent of the governed, express or implied, positive or negative. To other elements we must look to make the United States Republic just, but the consent of the governed makes it stable. At the end of an exciting election in which a President is elected and a policy indorsed by only seven hundred thousand plurality in a total of nearly fourteen million votes cast, the whole country acquiesces; and if any advocate of the defeated party should attempt to raise a revolt, Democrats would vie with Republicans in putting the revolt down. This fact secures a peaceful four years to the country. But it does not secure four years of justice to the country. If the foreign and domestic policies of the Republican party were unjust before the election, they are unjust still; if they were just before the election, a Democratic victory would not have made them unjust. Neither the decision of the majority governing, nor the consent of the minority governed, can have the least effect on the fundamental question what are human rights at home and abroad, and what measures may be justly taken to protect them.

The basis of government is the universal instinct for self-protection and mutual protection; and that is a just government, whatever its form, which adequately protects the natural rights of its subjects. Assuming this to be true, what is the best form of government for that purpose? That is a question which I shall consider in the next article of this series.

[1] Page 182, A. Lawrence Lowell's "Essays on Government."

The Deep Sighing of the Poor

By Charlotte Elizabeth Wells

I heard their deep, deep sighing,
It haunted me night and day,
I spent my life in trying
To drive the voices away.

I gave my wealth to still them,
Prayed all the prayers I knew,
Hasted to clothe and fill them,
Yet the deep, deep sighing grew.

I prayed the Lord in anguish—
I felt I could bear no more—
"Lord! they in sorrow languish,
Their sighing is at my door.

"Comfort them, they are weeping,
I'll surely die of their pain;
Lord! are Thine angels sleeping?"
Lo, the deep sighing again!

Then I thought of beguiling
Their sorrow for just a day—
Gave myself to them, smiling—
And their sighing died away.

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Secretary Hay's Services

By Elbert F. Baldwin

THE present Secretary of State yields to no predecessor in brilliancy or worth of service, not only to his country, but to the cause of humanity and freedom. These services have been principally in connection with Americo-British and Americo-Chinese relations.

In the first week of the year 1900 the British authorities at Cape Colony ports seized three cargoes of flour belonging to American shippers and bound from Philadelphia for Lourenço Marques in Portuguese Africa—that is, from one neutral port to another. Two of the seized vessels were British and one Dutch. The seizures were not the same as those in our Spanish war, where vessels taken by our ships were known to be laden with supplies for the enemy's blockaded ports; in the latter instance the port of Lourenço Marques did not belong to the enemy, but it was the only easy way to the Transvaal not controlled by the British, and they had cause to suspect that the flour was really consigned to Boer merchants in Johannesburg. In the Napoleonic wars England insisted that food was occasionally contraband; but in 1885, in the Franco-Chinese war, she protested against the Paris declaration that rice was contraband. In the seizures of last year she reversed her position; and Mr. Hay, Secretary of State, promptly protested. The British Government's most ardent supporters protested also, urging it to remain consistent with its policy, for of all nations the British is the most dependent upon foreign markets for food supply. The questions then arose: (1) Had Great Britain any right to seize vessels flying her own flag and the neutral cargo of such vessels bound for a neutral port? (2) Had she a right to seize a neutral vessel with a neutral cargo bound for a neutral port, suspecting the cargo to be ultimately destined for a people with whom the British were at war? The American view long held was that flour destined for a neutral port, or even for an enemy's territory for non-belligerent use, may never be regarded as contraband. Hence, food should not be seized because merely capable of being used by an enemy. After a fortnight's delay, the repeated appeals from our State Department drew from Lord Salisbury, then Foreign Minister, the welcome announcement that, unless at the time of seizure there is evidence that foodstuffs are intended for the military uses of an enemy, Great Britain will not seize them, even though they may be in transit to an enemy's port. Our importunity thus elicited a decision of momentous import, because coming from the greatest maritime power. The freedom and protection of commerce were insured as never before. American farmers and shippers were especially pleased, as breadstuffs form a large part of our own exports, greater, indeed, than the combined breadstuffs from all other countries. Like all of Colonel Hay's triumphs, this unaided victory of our State Department was distinguished by a vigorous espousal of the principles both of humanity and of freedom. He upheld not only American rights, but also the rights of feebler folk.

Mr. Hay's policy in drafting a new treaty with Great Britain regarding an Isthmian canal is reflected in The Outlook's words of a year ago: "The Hay-Pauncefote Treaty is a world-policy; that of the Hepburn Committee is, in contrast, provincial. . . . Whether considered from the view-point of American interest or of world-development, Secretary Hay's treaty is distinctly one of value, and one that makes for the peace of nations. . . . The experience of the world in the case of the Suez Canal, and our experience nearer home in the case of the Great Lakes, which, by treaty with Great Britain, are left without fleets and without fortifications, illustrate the advantage of the policy involved in the Hay-Pauncefote Treaty." These quotations indicate that we have here to do with a statesman of decided convictions on the internationalizing of commerce, and of undoubted courage in expressing those convictions, even when, as in this instance, they were contrary to the opinion of the majority in the United States Senate. Because he was fair enough

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to realize that there were two sides to a question, the charge was repeatedly brought against Colonel Hay that he was bound and had bound his Government by a secret alliance with England. Finally, the Secretary authorized the publication of the following emphatic denial: "There is no alliance with England, or with any other Power under heaven, except those known and published to the world—the treaties of ordinary international friendship for the purposes of business and commerce. No treaty other than these exists; none has been suggested on either side; none is in contemplation." It is small wonder, however, that a Secretary of State who, as Ambassador to England, had there accomplished, in the words of Lord Salisbury, more than any other Minister had done, should so shape our relations with England as to make them more friendly and satisfactory than they had ever been. This condition of friendliness, however, was not limited, since our relations with Russia, Germany, France, Italy, Austria, and every other European country are growing more intimate as we enter more fully into international relationships.

To secure our interests in China, Mr. Hay's policy has been to induce the joint action of the Powers in re-establishing there a government able and willing to preserve treaty obligations; especially did he essay to accomplish what Great Britain had vainly tried for many years to bring about—the "open door" in China. The open door means that there shall be no more exclusive "spheres of influence," but that, whether territorial integrity be preserved or not, the ports of the country shall be kept open to the commerce of all nations on equal terms. Russia's actions, not the words of Russian representatives, indicated that country to be still Orientalized. The suspicion was justified that it could not be trusted, as can the British or German Governments. Nevertheless, Mr. Hay finally obtained the formal assent, not only of the more commercially enlightened Powers, but even of France and Russia, to the open-door policy. The reply of the last-named Power is worth quoting. In response to Mr. Hay's note of September 8, 1899, Russia renewed her assurance as to the ports then under her control, adding: "As to ports now opened, or hereafter to be opened, to foreign commerce by the Chinese Government, and which lie beyond the territory leased to Russia, the settlement of the question of customs duties belongs to China herself, and the Imperial Government has no intention whatever of claiming any privileges for its own subjects to the exclusion of foreigners." So far as written pledges can commit a Power, the Russian Government now stands pledged to accord to all nations the open door, whether she takes control of China or any part of it, either directly by annexation or indirectly by "agreement." The joint agreement of the Powers is rightly regarded by our own Government as having all the solemnity of a treaty. It may be added that Russia and Germany, as the two Powers which attached to their assent the condition that all the other Powers involved should agree to the same programme, are particularly strongly bound. Their condition has been fulfilled, and thus it constitutes a consideration and "takes the assent out of the domain of mere grace." Secretary Hay closed the whole correspondence by a note in which he said: "This Government will . . . consider the assent given to it . . . as final."

Commercial integrity secured, Secretary Hay's next service was to preserve Chinese territorial integrity. Our Government has made no claims to territory, nor has it sustained any claims of other Powers. This policy was defined in Colonel Hay's now historic note of July 3 last. By the end of the following month he had obtained the assent of the other Powers to his policy, Russia's reply declaring that she had "no designs of territorial acquisition in China." Yet she has since twice acted contrariwise. Some time since the discovery was made that a secret concession of territory at Tientsin had been wrung from China by Russia, and that Russia was trying to force China to alienate Manchuria, Mongolia, and Turkestan—that is, all northernmost China. These actions showed a deliberate desire on Russia's part, not only to bring herself and China into conflict, to China's injury, but also to bring herself and Great Britain into collision, thereby disrupting the international concert. When these things came to light, Colonel Hay protested (February 19) to the Chinese Minister

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against the injustice and dishonor of any secret agreement while international discussion as to the whole question was in progress. Fearing that the Chinese Government, however, was too weak to withstand the apparently resistless aggression of its mighty neighbor, on March 1 Colonel Hay sent out a note in form addressed to all the Powers, in reality addressed principally to Russia. The note declared that—"The preservation of the territorial integrity of China having been recognized by all the Powers now engaged in joint negotiation concerning the injuries recently inflicted upon their Ministers and nationals by certain officials and subjects of the Chinese Empire, it is evidently advantageous to China to continue the present international understanding upon this subject. . . . The Government of the United States . . . desires to express its sense of the impropriety, inexpediency, and even extreme danger to the interests of China of considering any private territorial or financial arrangements, at least without the full knowledge and approval of all the Powers now engaged in negotiation." Such a declaration against land-grabbing and in favor of awaiting the joint action of all the Powers concerned was perhaps opposed to the secret wishes of more than one Power besides Russia; but, after some hesitation, the justice of Colonel Hay's contention was so evident that the adherence to it of the strongest of the commercial Powers besides America—Great Britain, Germany, and Japan—was won. Then, a month later, came a greater triumph. Count Cassini, Russian Ambassador at Washington, handed to Mr. Hay the first bit of writing which had come from a Russian official on the Manchurian matter. It announced the Russian Government's retreat from the proposed agreement. Up to that moment Russia's position indicated action in Manchuria as belonging wholly within her own right, and not concerning any other Power; yet, formally and officially, Count Cassini now subscribed for his Government to the principle laid down in Mr. Hay's memorandum, that no private arrangement should become effective during the continuance of the international negotiations. If Russia lives up to the letter of her agreement, she can now hardly do less than submit the terms of her treaty to the Powers for their consideration, and even accept their decision. Whatever apprehensions may be felt as to the final outcome, we may note that between July 3, 1900, and April 3, 1901, a significant stride was made in the direction of Chinese territorial integrity. The credit for this, as well as for the assurance of commercial integrity, is due principally to American diplomacy.

After the relief of Peking, in which our troops bore the most honorable part, occurred the outrageous punitive expeditions undertaken by Russia, Germany, France, and Great Britain. America and Japan refused to participate; their Secretaries of State prophesied that, if the expeditions were not discontinued, China would remain in a state of unrest, boding no good to the success of diplomatic negotiations. The American and Japanese press protested; the protests were disregarded. Diplomatic notes followed, and these were disregarded. Actions speak louder than words. Hence the American Administration decided that the American position could be adequately emphasized only by the withdrawal of all United States troops from China, with the exception of a small legation guard at Peking. In this decision we found an unexpected ally in the sudden similar decision of the Russian Government, although recent events indicate that Government's motive to have been opposed to ours. There was a general European protest at our withdrawal, which even so intelligent a journal as the London "Spectator" described as due to a "timid" and "vacillating" policy. But time has justified America's action; the "Spectator" has now indorsed Colonel Hay's policy, declaring that "the sooner the British disappear from Peking and all North China, the better," and there has been a marked decline in the number of punitive expeditions. Only the Germans and the French persist in them.

Baffled in one form of vengeance, the Powers then demanded the beheading of a hundred or more Chinese officials implicated in the Boxer massacres. Some of the culprits included men who could hardly be captured. Among those culprits were Prince Tuan and General Tung, who have now started a rebellion of their own. Save the Empress Dowager, Prince

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Tuan is the most powerful member of the Imperial family; being in practical command of the whole army, General Tung is the most formidable of all the Chinese generals. The demands of the Powers, therefore, with respect to such persons ought to have been modified. At that very time General Tung's troops surrounded the Chinese Court, and Colonel Hay pointed out that a demand on the Emperor for the General's head would be absurd. The latest insurrection indicates that, if the demand had been made when it was called for, the result would have been revolution and the assassination of the Emperor. The fact that General Tung is still in a position to foment rebellion vindicates the American policy against the demand for his decapitation; but at that time the European press charged our Secretary with "sickly sentimentality and undue tenderness of heart." The demand for such reparation from the Chinese Government meant not only practical suicide on the part of that Government; it also meant anarchy in China, and the necessity for the allied Powers to provide a new government, or rather governments; that is, that partition of China which has long been secretly wished by more than one Power. At Secretary Hay's initiative, the demands on China were finally modified, the beheading of less than a dozen Boxer ringleaders was called for, banishment, degradation, and imprisonment being accepted for the remainder.

Upon the question of indemnities, the Powers proposed that each nation having cause for offense against China should submit a statement of the amount of indemnity to which it believed itself entitled, and that then only their Ministers at Peking should consider China's ability to pay. Mr. Hay proposed to reverse this plan: he would first consider China's ability to pay, decide upon a lump sum, and then determine the proportionate share of each Power. As the German Government is thought by some to be greedier than any other, Mr. Hay's first convert to his indemnity plan is perhaps worth more than any other. Speaking in the German Reichstag, or Parliament, recently, Count von Bülow, Imperial Chancellor, made the welcome and unexpected announcement that he was emphatically in favor of the American proposal.

The remaining topics of negotiation include the dismantlement of forts, the selection of places to be held permanently by detachments of foreign troops, and a new commercial treaty. These are now engaging the attention of the allied Powers. Colonel Hay's task is a difficult one in inducing a further tolerant treatment, especially as most of the representatives of the Powers are thought to be at heart unfavorable to such treatment. They might even be willing to force the United States Government out of negotiations on the ground of contumacy! But, as has been already said, the majority in any legislative body might as properly declare that the minority should be debarred from participating in future legislation just because they failed to agree to a majority measure.

In these and all other negotiations we must believe that the triumphs which Mr. Hay has already won for humanity and freedom will continue.

I Wonder Why

By Mrs. A. V. W. Jackson

I wonder why, when I pass by,
The flowers fade and seem to die—
Even the poppies bright and red
Seem to pale and droop their head.
I wonder why as I pass by.

I wonder why, when I pass by,
The goldenrod should make me sigh;
Is it the glare of a golden day
That in my youth I threw away?
Oh! tell me why as I pass by.

Do I imagine, when I pass by,
The flowers fade and really die?
Is it the sin that made my fall
That makes me feel they know it all?
Will they forget when life's passed by?

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An Interlude[1]

By Shan F. Bullock

THE Minister sat in the garden, on a rustic seat, beneath a blossoming pear-tree, bending over the score of a new hymn tune. He wore an old coat, a black straw hat, and cracked shoes. On the seat lay sheets of scribbled paper. At his elbow a pile of books stood on a round table. He looked fresh and happy, carried beyond the world. From time to time he looked up at the blossomed branches, not seeing them, but searching for a harmony; sometimes hummed softly to himself, tapping the while with a pencil upon his knee; again rose slowly and paced to and fro, head bent, and a hand stroking his beard. Around him was spread the glad peace of a spring afternoon, in the crowded garden, on the sloping fields, on the woods by the shore, and the lake beyond them, and the hills that huddled in the sun. Only the birds, and the clank of oars sometimes, or a shout from the woods, or a shrill cock-crow from the yard, broke the quietude; and not even these had chance to stir the Minister, closed in so happily. It was one of his good days, he and it going in unison, bright and placid together. Not often in the length of an Irish year do such days come; only seldom throughout the years did the Minister claim one for himself and reap it full. But that day was his.

Presently the garden gate slammed, a heavy foot sounded on the path; and, waking, the Minister saw coming towards him, right along this sunshine, a yokel from the hills. A false note in the harmony. A cloud upon his sky. A call to duty through his peace. Ah, yes, thought the Minister; then sighed, put pencil and manuscript upon the table, folded his hands, and waited.

A big florid man was the intruder, dressed in rough tweeds, and carrying an oaken staff, his shoulders slouching, step ponderous, eyes bovine. *Tramp, tramp* he came through the sunshine, *click, clack* went his staff upon the gravel; this way and that he swayed, right and left, looked across the boxwood borders, searching, you might fancy, among the cabbages and fruit-trees for a thought; at last came to the Minister, stopped with a jerk, plucked at his cap, and stood looking at the pear-tree.

"Good-evenin', sir."

"Good-day to you, David."

"It's great weather."

"Yes, indeed."

"Ye wouldn't be busy, sir?"

"Oh, no, David. Oh, no."

"Ay. I know. Well, I'm come—" David paused and stood considering, thumbs hooked in his waistcoat pockets, eyes blinking at the pear-tree. "I'm come," he said, in his deliberate way, "to ask your advice."

"Yes, David."

"I want—I'm anxious to tell ye somethin' an' to have your word on it; that is," said David, remembering his manners, "if so be it's agreeable to you, sir."

The Minister gathered the papers from the seat and laid them on the table. His face was placid again. Even clouds upon the sunshine, he thought, might be enjoyed. "Sit down, David," he said; "and tell me."

"I'm obliged. Thank ye, Minister. I'm sorry to trouble ye. 'Tisn't much, after all." Clumsily, in the fashion of an ox lying down, David seated himself, set wide his knees, and, bending forward, dropped his clasped hands between them.

"It's this," he drawled, picking his words from the gravel. "I'm thinkin' of gettin' married."

"Oh!" The Minister leant back and crossed his knees. "Indeed, David?"

"Ay. I'm considerin' it. I'm thinkin' it's the best thing to do." Slowly David weighed out his words, dropping them one by one at his feet. "Things are not goin' too well at home. Th' ould mother is ailin'. It's hard to bear with these hired sluts o' girls. Work is comin' throng, an' there's a power to do, an' help is wanted, an' so—" David stopped and fell to tracing circles on the walk with his staff.

"And so you'd get a wife to lighten your troubles, David?"

"Yis. That's about it. A wife 'd be useful. I'm not gettin' younger. No.

[1] Copyright, 1901, by Shan F. Bullock. A companion story of an Irish Protestant minister's experiences will be found in The Outlook for April 6 last.

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I'm of opinion I ought to get married this spring; only—" Again David fell silent; pursed his lips, wagged his head, and sighed. "Ay," he said, and tapped his staff upon the gravel. "Ay, indeed."

"What's the difficulty, David?" asked the Minister, his voice just a little scornful. "Can't you find anybody—anybody equal to your high standard?"

"Find anybody?" David looked round, a pitying expression in his eyes; then laughed. "Find anybody? Ah, faith can I. Why, to be sure. There's plenty to be had everywhere. Is it woman? Sure I wonder at your innocence. Man, I could count them by scores: what troubles me is to choose between them."

"Oh! I see. That's your difficulty?"

"Well, it is an' it isn't; 'tisn't an' it is. There was a time when— Ye see, it's like this, Minister," said David, twisting round on the seat. "I've narrowed them down to two; but for the mortial life o' me I can't make up my mind which to have. Both might do; both'd be willin', I'm of opinion; but which is Herself? There's the point."

"It's a delicate question, David."

"Delicate? Sure it's bothersome. It keeps me awake. Both might do; but—"

"You can't have both, David."

"Naw. An' I wouldn't if I could. One woman's enough for any man. But which is the *one?*" said David. "Which is Herself?"

The Minister smiled, as in the open sunshine. "Well," said he, "I'd say decidedly that Herself would be the one you liked best."

"Would ye now?" David flushed; his voice rose almost to eagerness. "Ye say that! But—" His face fell. "But suppose the one ye liked best was the one that wasn't the best; what'd ye do then, Minister?"

It was a subtle point, and for a space the Minister pondered it. "I think I'd keep to the one I liked best," he answered. "Yes, I think so."

"An' you'd marry her?"

"Why, yes—surely, David!"

"Even if she was worth less; even if she brought ye less; even if—?"

David paused; and with that the Minister broke in.

"I don't understand," he said, the smile gone from his face. "Perhaps we are not considering the same thing? What do you mean by worth less? Worth what?"

"Her fortune," answered David; then, even as the Minister drew a sharp breath and sat back with a shrug, swung round upon the seat, leant an elbow on its back and his cheek on his hand, and explained.

"Listen to me," said David, gathering fluency as he went. "Wait now till I tell ye. It's this way. The woman I like best lives beyond in Gorteen, an' her name's Anne Myres. You'll know her, to be sure. I've known her myself since she was the height of a wheelbarrow, an' all the world calls her a decent sort. Her family's of the best. Her bringin' up couldn't be beat. She can sew, an' wash, an' iron, an' milk, an' bake; her butter gets top price in the market; she can fatten pigs that fast ye could see them growin'; in the hay-field she can do a man's work without a grunt; give her spade or shovel an' she's in her glory; a first-class woman, sir, is Anne, an' the man that gets her is lucky. She'd make a grand wife. I dunno in the country where you'd match her. She'd just suit me. Only—" David paused; and, quick with the chance, the Minister put in a word.

"Perhaps you're not satisfied with herself, David?" said he.

"Not satisfied? Why, didn't I tell ye? Sure, speech couldn't be plainer."

"Yes, yes. But what about her own self, David? Her disposition? Her appearance? Her good looks?"

"Aw, that!" David laughed sardonically. "Sure that's little bother to me. Ye don't imagine," he asked, with a cock of the head, "that it's appearance, or good looks, or what ye call disposition, makes a good farmer's wife? Ye wouldn't imagine me to be such a fool as to bother me head about *them?* Now would ye, Minister?"

"Well, no, David. Perhaps I would not. Still, you know, men do consider them."

"I'm aware of it," answered David, tossing his head; "an' I'm aware of the result. No, sir. None o' your gimcracks an' hop-o'-me-thumbs for me. What I want is what the Scripture calls a *help mate;* and that's what Anne Myres is; only, as I was going to say, she's poor. Yes. She's poor."

"I see," said the Minister in his suave

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way, hand on beard and eyes aslant upon David. "Yes; yes. And the other one isn't," he suggested.

"She's not. She's worth a deal more: but—"

"You don't like her so well, David?" The Minister's voice became silken; his eyes sparkled. "She can't dig, and bake, and feed pigs, and—?"

"She's unhandy at them," said David. "Just ordinary, I'd say."

"Not a match for Anne, you think?"

"None in the world."

"Maybe better-looking, though, and of a better disposition, and—?"

"Ah, quit," cried David, fretfully. "She's well enough—well enough."

"Who is she, David?" asked the Minister; and with that David dropped the end of his staff heavily on the path and growled:

"She's Sarah Hicks of Clackan there beyond."

The Minister nodded; the smile widened on his face. He knew Sarah Hicks of Clackan; knew what the good people her neighbors said of her; knew why David hesitated to claim her services. She was big and strong and uncomely; her hair was red, her complexion freckled, her voice harsh; some called her a slattern, some a virago; he himself, once or twice, had writhed under her tongue. Also she was not young, not accomplished even in the simple graces of David's code; was only *unhandy* with spade and needle, only *well enough* in herself. But she had money and chattels; was worth something, worth more than poor Anne Myres. "Yes, yes," said the Minister, half to himself; "she's well enough, and she's worth more."

"Ha!" David jumped round. "That's your opinion, is it?"

"What?" asked the Minister.

"You'd recommend me to take Sarah?" David's eyes glittered as in sight of golden riches.

"No. I wouldn't, David. Sarah, as you say, is well enough; but Anne is far better."

"I see." David dropped forward again, knees set wide and hands dropping between them; and his face was rueful to look upon. "I know," he said. "Why, to be sure. Ah, just so." Then he turned quickly and looked the Minister in the face. "But, man, she has the money," cried he, "an' she brings two cows with her, an' a pony an' car, an' a bed an' mattress. . . . Think of all she's worth," cried David, flinging out a hand. "Man, think of it!"

"I do," answered the Minister, very gravely. "Still, Anne's worth more."

"Not half as much," cried David. "There's twenty pounds difference between them, to say nothin' of the pony an' trap. Not half, I tell ye, Minister; not half, I say."

"Anne's worth more," repeated the Minister.

"But how?" cried David, his eyes still shining like guinea gold.

"Because you like her better, David. Because your heart tells you she's a better woman." The Minister laid a hand on David's shoulder. "Marry Anne," he said. "Marry Anne."

David did not answer for a while. Motionless he sat, bending across his knees, brow and lips puckered deep, his eyes steady on the gravel. At last he straightened himself, and, rising, stood a minute; then turned to the Minister. "You're right, sir," said he. "An' I'm obliged to ye. An' I'll take Anne. Yes, I'll take Anne," said David; then plucked at his cap, said good-evening, and turned out into the sunshine.

But the Minister sat smiling at his thoughts. After all, David had not clouded his sky. Rather had he and his little comedy come pleasantly, like a pastoral interlude in some noble piece of music. Poor David! There were many like him among those prosaic hills, passionless sons of the soil whose grain of sentiment lay deep under tons of solid fact. To him life was toil, the world a market-place where even wives were bargained for like driven cattle. Yet the man knew better. That grain of sentiment was quick. He wanted only training, advising, admonishing gently to raise eyes from the clay towards the stars of heaven. All the man in him longed for the material; but that spark . . .

Just there his reflections were broken rudely by a slam of the garden gate; and, looking up, he saw coming towards him once more the man David. Slowly he came, eyes on the path, manner a little

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sheepish; stopped and stood looking at the pear-tree.

"I've come back—I'm—I'm—"

"Yes, David."

"It's just this, Minister," said David with a rush. "I've changed me mind. What ye say may be true; but, so far as I can see, there's not the difference of a pony an' trap an' twenty pounds between any two women in the world. So I'm thinkin' I'll take Sarah after all."

And David did.

Railroad Traveling Libraries

By Katherine Louise Smith

IN order that persons who dwell in a community far removed from a library may be able to obtain some of the privileges of those who have easy access to books, the system of traveling libraries was introduced to the American people in 1892. The plan had already met with great success in Australia, and since its adoption in this country more than half a dozen States have been interested, among them New York and Wisconsin.

Long before 1893, however, some of our American railroads were circulating books among their employees and enlisting the interest of railroad men in the work. The employing and disciplining of the employees of a railroad has been one of the vital questions of railroad managers for many years. The railroads realize that the success of a road to a certain extent depends on the faithfulness and ability of the men who carry on the business. Many of the roads have recognized this so clearly that ways and means are devised to provide for the employees' pleasure and thereby promote the road's interests. The pioneer in the adoption of libraries for the benefit of their men was the Boston and Albany Railroad, which opened a library free to all its employees in February, 1869. This seems to have been not only the first railroad library in the country, but the first to deliver books to its patrons.

Later the library was moved to its present location in Springfield, Mass. The books have been purchased with funds donated by friends and the Directors of the road, who since 1886 have annually appropriated two hundred dollars for the enlargement of the library. It has at present 3,044 volumes, which are distributed along the road from a central circulating department. Of the four trustees, two are members of the Board of Directors. The library is open certain hours the first three days of each week, when the exchange of books is made, and they are sent out to the borrowers on the regular trains. Each borrower may draw two books at a time, and books may be retained two weeks.

Such an original and unique library, founded on the principle that the relations between corporations and employees should not be confined to the mere payment of wages, was destined, in the natural order of things, to receive attention from other roads. A similar organization was started by the Baltimore and Ohio Railroad Company. This library, after several removals, is now located in a large room at the Mount Clare shops, Baltimore. In 1884 the late Dr. W. T. Barnard, who was already interested in the Baltimore and Ohio Relief Association, undertook to establish this free library for the use of the employees and their families. The kindly spirit which prompted this is evinced in a circular from which the following is taken:

"This library is, therefore, to be exclusively for the use of all employees, their wives, and, more particularly, their children. Its mission will be to exert an elevating and educating influence on those it reaches. It will supply current periodicals, standard works on the sciences, general literature, poetry, text and other books of practical utility to engineers, mechanics, firemen, and other railroad employees, and those especially adapted to educating and forming the character of the young. Whatever is immoral in tendency will be rigidly excluded from its shelves, and its management will do all it can to discourage the use of literature from which unhealthy and unreal ideas of life might be drawn.

"It has been created and will be

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sustained by voluntary contributions of money and literature from the officers and employees of the Baltimore and Ohio Company and outside friends interested in their work."

These plans received the official sanction of the Company in 1885, through an order of its President, the late Robert Garrett. The order provides for the management of the library by a committee whose members are appointed annually, and the President of the Company appoints the librarian. December 3, 1885, the library began its work with one thousand five hundred volumes on the shelves, three hundred of which had been purchased. At present the library has over four thousand volumes and the circulation has steadily increased. A noticeable feature is that, along with this increase in the number of books drawn, there has been a marked decrease in the percentage of fiction. The library uses nearly seven hundred agencies, each agency serving as a delivery station for the employees who reside in that community.

These books travel through eight large States and reach as far west as the Mississippi River, and so complete is the system that the librarian makes a tour of inspection, visiting all agents in the interest of his special work, at least once a year. Every detail is attended to with despatch and correctness, and so systematized that often a book is in the hands of a borrower in twenty-four hours. Books may be retained for two weeks, with a fine of one cent a day if kept over that time and the three days allowed in transit.

The borrower consults a catalogue, and writes the name and call-number of the book he desires, signing his name, address, and the department in which he is employed. When this is signed by the local agent, it is sent to the road's librarian, who keeps a complete card system of books returned and lost, and the number sent to each agency. The books are wrapped in packages for sending, stamped and labeled for delivery through the baggage department to the agents on the line. Frequently the packages are so large that telescopes are used to carry the books back and forth. Leather from old car-seats has been found to make a durable and excellent covering when books need rebinding or repairing; and, while the books are circulated without cost, the employees are desired to feel a personal responsibility for their preservation, and are expected on leaving the company to return all books before pay vouchers are cashed, or the value of the books will be deducted from the wages due. This library has been a pronounced success, and is popular evidence of the new thought—namely, taking books to the people.

Realizing that few movements have won such quick and ready sympathy as this effort to put good literature into the hands of isolated communities, the Railroad Branch of the Young Men's Christian Association is availing itself of the opportunity of benefiting its members by offering them well-selected libraries. There are 134 Railroad Young Men's Christian Associations in the United States, and most of these have libraries, ranging from two hundred to nine thousand volumes. The total number of volumes in all these Associations number about seventy-five thousand. Many of these libraries circulate books along the lines of the roads upon which they are located, and the railroads co-operate heartily in these efforts in behalf of their employees, granting free transportation of books to different points along the line, and giving special instructions to the baggage-masters regarding the careful handling and delivery of the same. The books are selected to meet the demands of all grades of men in the different departments of railroad employment.

The library of the New York City branch was founded in 1887 by Mr. Cornelius Vanderbilt. It contains about ten thousand volumes, and is intended for the use of railroad men at any station on any of the lines converging at the Grand Central Station. This reaches, of course, the New York Central and its branches, and the New York, New Haven, and Hartford Railroad. The secretaries of the Association act as agents and are responsible for the care and return of books. Employees of leased lines and affiliated companies such as express and mail service are admitted to membership. Requisition blanks are used by readers not drawing books at the desk, and are kept in the book card pocket. From one to

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twenty books are sent out in a package, and few books are lost in transit. Large bundles are sent "deadhead" by express, and a printed label is used in sending and returning. Books are allowed to stay out two weeks, but may be renewed. As about one thousand volumes are drawn a month, printed catalogues are sent to each member, who has a wide range to choose from, embracing technical works, fiction, domestic economy, and juvenile books. The wives and children of the employees make such good use of the works that a special membership is offered for the benefit of men at stations where no associations exist.

The Erie Railroad has a similar library at Buffalo for the benefit of men on its lines.

Still another plan is in vogue on the Seaboard Air Line, which runs through Virginia, North and South Carolina, and Georgia. This road has introduced a scheme for the intellectual enjoyment of the communities along its line, by establishing circulating libraries, each containing a number of volumes. Each library is different from the others, and when one has been read by one community it is passed on to the next station and a new one takes its place. The industrial agent of the company is the local librarian. Much interest has been taken in this project, and many donations of books and magazines have been received. A large number of books were given by the Lucy Cobb Institute, of Athens, Ga., and a check of one thousand dollars from Andrew Carnegie has helped materially. The fact that the work is yielding good results is evidenced by the number of letters the superintendent receives regarding it.

That there is a large field for library work among railroads, especially in Western localities, is realized to some extent by all roads. For instance, the Northern Pacific, while it has no traveling library, has two hospitals for the benefit of employees who become sick or are injured in the service of the road. In both there are libraries, fiction and railroad literature predominating, which are furnished by the corporation.

No sketch of traveling libraries can be complete without a notice of the splendid work the Wells-Fargo Express Company is doing in this direction. This well-known organization has established library systems at several cities in the East and South, and has been doing effective work for years in sending books over a wide field of territory. A library of four thousand volumes was established by this company in San Francisco during 1890, and by 1894 all its privileges were open to express agents of the Coast States and the employees of the Southern Pacific Railroad. All current expenses are borne by the company, but a nominal fee of twenty-five cents per year is asked for replenishing the library. Catalogues and supplements are supplied to members, and boxes holding two books and a magazine are despatched free of expense and regardless of distance. In this way the thousands of miles from Portland to Ogden, and as far south as Sorrocco, New Mexico, are traveled by these books, which are welcomed alike in city and in desert.

Thus quietly and effectively these splendid traveling systems of railroad libraries have been doing their good work in the East, the West, and the South. Every year their fields of usefulness broaden, and the thousands of miles of territory they cover extend. In these days of sharp competition the railroads realize that the successful roads are those which are officered by enlightened men. Does the expenditure of the money used in maintaining these libraries bring sufficient returns? There is only one answer to this question, and that is that it pays a thousand times over. Better and more reliable men are secured, and coupled with this fact is the better condition of their home and home life.

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Fact and Fable in Psychology[1]

THE single topic of thought which gives unity to this collection of popular essays is indicated in the title of the first chapter, "The Modern Occult." The book is an appeal for a saner attitude of mind toward that borderland of science, and for a deeper interest in the more profitable though less exciting fields of scientific psychology. In view of the tremendous influx of alleged facts in connection with telepathy, faith cure, theosophy, spiritualism, and the like, the most imperative duty of the psychologist is, not to forsake the more trodden paths of his science in order to throw himself into the study of these newer marvels, but to plod steadily on in his investigations of the normal mental life, in the firm belief that here, if anywhere, is to be found the explanation of these fascinating facts. Scientific faith in the intelligibility of the world demands that we assimilate the new to the old and find the explanation of the mysterious in the commonplace. The phenomena which cannot as yet be thus reduced to system and law are more fitting problems for the detective and prestidigitateur than for the scientist, who may calmly await the revelations of time. Not even the alluring hope of being the discoverer of a new spiritual world should tempt him from his work.

It is difficult to define accurately the essence of the occult spirit, and the author hardly attempts it, but in general it consists in that personal attitude toward the world which sees the explanation of events in the individual value of their results. It is the attempt to substitute the purpose of events for their causes. The telepathist who believes in the transmission of thought from mind to mind by other than physical processes, the ghost-seer who believes that the importance of a crisis in his affairs is enough to account for a visible manifestation of a departed spirit, the Christian Scientist who has faith that apparent disease is only the product of sin, the table-tilter whose estimate of the significance of will leads him to ascribe physical events to its power, as well as the savage who ascribes his good or ill fortune to the influence of personal spirits, agree in this personal interpretation of experience. It is a view of the world which ignores its system and unity, and resolves it into the interplay of capricious and independent spirits. Instead of looking for the explanation of strange coincidences and remarkable intuitions in the natural similarities of human minds and the unity of emotional experience among those in the same order of society and circle of acquaintance, or in the remarkable phenomena of muscle-reading, the devotee of the occult flies to the theory of a unique personal relationship between mind and mind, which can dispense with all natural modes of communication. And when even this hypothesis fails to account for all the reputed marvels, the spiritualist assumes that a personal spirit can dispossess the legitimate inhabitant of a body and use that physical frame for his own private purposes or those of the friend with whom he would communicate. Instead of an intelligible and orderly world, the fixity of whose laws is the condition of rational activity, such mysticism gives us a chaos in which rational life is impossible. The true values of life can be realized only in a world that is free from caprice.

It is because of its influence in fostering the love for the occult and the study of its phenomena that the author decidedly condemns the Society for Psychical Research. So far as its problems are psychical, they are legitimate objects for the psychologist, and the "psychical researcher" is not wanted; and so far as the problems are not psychical, the title is a misnomer. As a matter of fact, most of these problems are outside the sphere of the psychologist, and the inclusion of them can lead only to confusion. Without doubt the Society has done great service in the collection of much curious experience and in its classification and analysis, yet its evil influence outweighs the good. For the true "psychical researcher" never investigates in a purely theoretic spirit; he is always searching for the marvelous, and when he is convinced that a case is free from that element and can be explained on ordinary

[1] *Fact and Fable in Psychology*. By Joseph Jastrow. Houghton, Mifflin & Co., Boston.

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principles, he has no further interest in it. The whole tendency of the movement has been to organize the forces of mysticism, to concentrate attention upon the marvelous, and to lessen the interest in the legitimate labors of the psychologist. And while a dozen investigators may derive profit from the pursuit and may succeed in exposing innumerable frauds, hundreds of untrained laymen are stimulated to unprofitable reflection upon unwholesome topics, the value of the evidence for which, negative and positive, they are unable to appreciate.

The reasons for this movement toward the occult, the subject which is of chief interest for the psychologist, are difficult to determine in detail. Ignorance of the extent to which science can already account for the marvelous through muscle-reading, subconscious activity, involuntary movement, abnormal sensibility, and unconscious suggestion; dissatisfaction with the inability of general laws to explain every detail of personal experience; lack of power to estimate the weight of evidence and inability to observe accurately—all these are factors in producing belief in the supernatural, but behind all is the misdirected longing for a world in which personal feeling is an element in determining events. Apart from the emotional and religious values which these theories are supposed to have, their popularity would be small, but enforced by these they are unassailable by mere logic. The author, indeed, looks for the remedy in increased training in scientific methods, but it must be sought far more in a deeper appreciation of the nature of morality and religion. As long as popular science thinks that it has superseded a purposeful view of the world, and popular theology teaches that spiritual worth involves supernatural interference, so long will the human mind seek the explanation of things in their private and personal significance.

All the essays in this volume, save the last one, have a direct bearing upon either the logic or psychology of the belief in the occult, discussing such interesting subjects as "The Logic of Mental Telegraphy," "The Psychology of Deception," "The Psychology of Spiritualism," "Hypnotism and its Antecedents," "The Natural History of Analogy," "Involuntary Movements," and "The Mind's Eye." There is no attempt at originality, and the psychologist will find nothing of technical interest save in the study of involuntary movements and the dreams of the blind, which latter includes Helen Keller's account of her own experiences. In spite of the fact that the essays were originally written for the general public, there is a certain vagueness and abstractness of treatment which may leave the reader with the impression that the titles are the most interesting elements in the book; yet there can be no doubt that its essential soundness and wholesomeness must make it of great value to those who are thinking on these subjects, and who have not at hand a text-book of psychology.

The Peace Conference at The Hague—II.[1]

By Edward Everett Hale

THE first of the three sections into which the Hague Conference resolved itself has received the name of the Disarmament Commission. As Mr. Holls says, this is perhaps unfortunate, because the word *disarmament* does not occur in any of the official documents of the Convention. Indeed, when Sir Charles Scott sent his despatch to Lord Salisbury the next day, he said squarely:

"Count Mouravieff begged me to remark that the Emperor did not invite a general disarmament."

This was true; but Count Mouravieff did say that the supreme duty of States is "to put an end to these increasing armaments." It is perhaps worth while to say in passing that the French word *armement* is a word of much wider significance than our English word armament. *Armement*, French, would cover the whole idea of providing munitions of war. To ask to put an end to the habit of increasing such provision is one thing. To ask to reduce the physical amount of munitions now existing is

[1] *The Peace Conference at The Hague.* By Frederick W. Holls, D.C.L. The Macmillan Co., New York. $3. The Outlook for April 20 contained the first part of this review.

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quite another. The world chose to take the suggestion as a suggestion for reducing the number of guns, of cannon, and of troops; as if "armement" were to be construed in its narrower meaning, the meaning which the similar word has in English. And this mistake was made in face of Count Mouravieff's contemporary statement that the Emperor "did not invite a general disarmament." Count Mouravieff attempted to correct this impression in a subsequent circular of the fourth of September. But, as Fisher Ames said, a falsehood will go round the world while truth is pulling on his boots.

The first committee appointed by the Conference recognized the wide diffusion of the impression that the reduction of the size of armies had been looked for. But, so soon as the committee met, it was evident that no person believed that there was any practicable method for attaining this end. That entire subject was "relegated to further study." As they say in Massachusetts, it was referred to the next General Court. What became a more interesting subject was the humanizing of the work of war as it is now carried on both at sea and on land. It was here that the discussion, famous for a few days, on the dumdum bullet took place. Of this it is almost fair to say that by a little accident, such as sometimes takes place in the affairs of mice, the humanitarians of the world have taken the side of cruelty, while the soldiers of the world took the side of humanity. Very briefly stated, the declarations of this committee, confirmed by the whole Congress, are definitions and instructions regarding belligerents, prisoners of war, the sick and the wounded; on means of injuring the enemy, on spies, on flags of truce, on capitulations, on armistices, and, lastly, on military authority over hostile territory.

The committee on the adaptation to maritime warfare of the Red Cross Convention reported in fourteen articles, which are now a part of the law of the world. Let the reader remember that here is a codification and confirmation by an authoritative body of rules and traditions which till now have been only an unwritten law.

There are not many people who know anything about International Law. There are a great many people, indeed, who do not know that there is any. There is many a Senior who will graduate this year who knows his place in a column of Fours, and what to do, at the instant, if he heard the sharp order, "By the left, forward, march!" who would have to be dumb if you asked him what the Treaty of Paris was, or if in any way it differed from the Convention of Geneva.

This is a pity. The safety, however, from such general ignorance, not to say indifference, is in the good future of the world, that in every civilized country there are a few men who like to study history, and some in particular really like to know how far the world has advanced toward that real civilization which mitigates wars and makes them less frequent. The people who make up the United States were engaged in war for more than a third part of the eighteenth century. In the nineteenth century, counting in our Civil War, they were engaged in war about eight years—not one-twelfth part of the century. There are some reasons for such advance and success as is thus indicated, and the people who study International Law know what those reasons are.

Mr. Holls is one of the few men who have made this subject a study. He is one of the few people who know the difference between a "parliament of peace" and a "High Court of Nations." He knows the detail and the practical lessons of the history of the centuries since real international life began, and he knows how to tell us of what he knows, so that we can follow out intelligently the thought of to-day and its successes.

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Another Englishwoman's Love-Letters. By Barry Pain. G. P. Putnam's Sons, New York. 4¾×7½ in. 186 pages.

A clever parody of a book which made a stir a few weeks ago and is already being forgotten. Mr. Pain has a nimble wit and seizes his points of attack well. Like all elaborate parodies, this palls on the reader's appetite for burlesque before the end.

Arrows of the Almighty. By Owen Johnson. The Macmillan Co., New York. 5½×8 in. 405 pages.

A clear-cut demonstration of the fact that a soldier may be a patriot and a hero without once firing a gun is found in that part of this story which deals with the history of John Gaunt's work in the Commissary Department in the Civil War. Gaunt stands like a rock between the United States and the horde of contractors who are plundering the people, and his fight involves danger and injury almost worse than death. The incidents of this heroism are dramatic in themselves and are dramatically told. In other ways, also, the story is of more than ordinary interest. In manner and method it follows what present-day writers are apt to think the old-fashioned style of tracing the hero's character-development and personal experiences from boyhood onward, but there are many readers who like the method of "Pendennis" as at least an occasional change from the touch-and-go, slight and sketchy fashion of recent fiction. "Arrows of the Almighty" is rather leisurely in its earlier half, but it has humor and point in its dialogue, a variety of well-contrasted characters with real substance in them, and some careful temperamental studies. The scene shifts from Maryland before the war to Cleveland at the outbreak of hostilities, and then back to Baltimore, where the commissary incidents take place. Faults of construction and proportion are to be looked for in the first effort in fiction of a quite young writer, but to our taste these faults are fully compensated for here by freshness and vividness of manner.

Bird Portraits. By Ernest Seton-Thompson. Descriptive Text by Ralph Hoffman. Ginn & Co., Boston. 8½×12 in. 40 pages. $1.50.

The title very well describes both Mr. Seton-Thompson's fine pictures and Mr. Hoffman's interesting talk about the birds. The illustrations are large, and the birds are shown in suitable surroundings. The pictures are in black and white. They seem to us well drawn, and the attitudes are natural and graceful. Twenty portraits are given of birds, most of whom are summer residents only in this part of the country, but we have also the chickadee and a few other winter visitors.

Common Sense of Commercial Arithmetic (The). By George Hall. The Macmillan Co., New York. 4½×7 in. 187 pages. 60c.

Clipping-File (The): A Device for Classifying and Filing Newspaper Clippings, References to Books and Magazines, etc., etc. Pockets 8×10 in. in size. Case 2¾×8¼×10½ in. Per Vol., $1—Ten Pockets, Index, and a Case. The Clipping-File Co., Cleveland, Ohio.

A convenient and ingeniously arranged contrivance for keeping in orderly and classified envelopes or pockets all sorts of clippings and memoranda. The publishers correctly and aptly call it "a mental savings bank."

Corneille. The French Academy. By Leon H. Vincent. Houghton, Mifflin & Co., Boston. 4×7 in. $1 each.

Two popular and very interesting studies in French literature following in the line of Mr. Vincent's earlier book "L'Hôtel de Rambouillet," and forming a series of small books very happily planned for instruction and entertainment. Mr. Vincent has had a thorough training in popular presentation, and has learned the art; his books are familiar without being undignified; he unbends without lowering his manner; and he has managed to put into these three volumes the gist of a great deal of study and the results of long investigation. The books are eminently readable.

Death and the Future State. By S. H. Spencer. The Swedenborg Publishing Association, Germantown, Pa. 4×6 in. 134 pages.

The general teaching of Swedenborg upon this subject is here supplemented and illustrated by testimonies of various persons of our own time concerning their experiences.

English Politics in Early Virginia History. By Alexander Brown, D.C.L. Houghton, Mifflin & Co., Boston. 5×8¼ in. 277 pages. $2.

A volume of decided value to the writers as well as the readers of American history. In it Dr. Brown develops and fortifies his position that the commonly accepted early history of the Virginia colony is merely the Court party's version of events, which that party had the strongest desire to misrepresent, together with almost unlimited power. The Virginia colony, Dr. Brown shows, failed completely under the form of government devised for it by James I., and it was this failure alone which led the King to issue the liberal charter for the Colony to the Commercial Company, through which the leading English radicals worked so successfully to make the settlement of America "a reform movement of ever-increasing importance." The essentially political character of this commercial company was brought vividly before historical students by Professor Fiske's chapter on "The Seminary of Sedition," but this brilliant historian's ardent espousal of the cause of Captain John Smith kept him from recognizing fully the partisan character of the press censorship under which Smith's boastful narrative was published. This censorship, it is clearly

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proved, was exercised not only to check the printing of accounts favorable to the democratic experiment in Virginia, but also to destroy the records kept by those having the experiment in charge. Dr. Brown's argument will be warmly welcomed by all students who sympathize strongly with popular government.

Every Inch a King. By Josephine Caroline Sawyer. Dodd, Mead & Co., New York. 5×7¾ in. 354 pages. $1.50.

This romance is not impressive in respect to style. Its sober descriptions of sober history bristle with "he'd," "they'd," etc., for "he had" and for "they had." The author's plot is a particularly excellent one, however, and her notion of its treatment is also excellent. She does not attempt so much a novel of adventure as a study of character. The hero is Prince Harry, later Henry V. of England.

Evolution of the English Bible (The). By H. W. Hoare. With Portraits and Specimen Pages from Old Bibles. E. P. Dutton & Co., New York. 5½×9 in. 300 pages. $5.

So many hands have treated the history of what Mr. Hoare justly calls "the greatest of English classics" that the principal facts are widely known. His design is not to reiterate these, but to give them their proper historical setting, and "to associate the story of the national Bible with the story of the national life." His work is no dry recital of when, where, and how the successive renderings first of portions and then of all the Bible into the vernacular appeared. The national character and the national Church, the different conditions of the mediæval and of the modern period, the characters and principles of the persons who shaped events, are all made account of as factors in the evolution of the book which symbolizes the unity of the English-speaking peoples. Mr. Hoare's treatment of the subject is felicitous in a literary as well as a philosophical point of view. He has done justice to Myles Coverdale by associating him more equally than many have done with William Tyndale: "each of them is the literary complement of the other." As a man of letters, Mr. Hoare pronounces strongly for the Authorized Version, and even censures the margin of the Revised Version for flinging various readings at plain people, who are bothered thereby—a feature not lacking in the older version. While this is the best book on the subject, it seems too expensive to become popular.

Falstaff and Equity: An Interpretation. By Charles E. Phelps. Houghton, Mifflin & Co., Boston. 5×8 in. 201 pages. $1.50.

This is an important addition to special Shakespearean studies. It is the work of an eminent jurist, who has made an exhaustive study of the period of which he writes, and who knows his authorities at first hand. The discussion turns on Falstaff's phrase,

> An the Prince and Poins be not two arrant cowards, there's no equity stirring;

and traces the fierce struggle between law and equity at the very time when Shakespeare was writing the Falstaffian dramas. Incidentally the discussion throws light on other questions connected with Shakespeare's career. It is an admirable summarization of the litigations in which the dramatist and his father were engaged, and makes it easy to understand Shakespeare's familiarity with legal usage and terms. The book is interesting from cover to cover, and is no inconsiderable addition to our knowledge of Shakespeare.

German Life in Town and Country. By William Harbutt Dawson. Illustrated. G. P. Putnam's Sons, New York. 4¾×7½ in. 323 pages. $1.20.

A very intelligent and dispassionate study of the conditions of German life in the cities and the rural districts, presented under the different phases of religious, political, social, educational, and army life. The writer has a first-hand knowledge of the country and the people, is thoroughly sympathetic with the German character, and at the same time able to hold a judicial attitude towards it. Without being in any sense a brilliant writer, he knows how to collect interesting facts, and to give his narrative variety of movement. Such books as these deserve wide reading, since they tend to break down international prejudices by making nations acquainted with one another.

How to Teach Reading and Composition. By J. J. Burns, M.A., Ph.D. Illustrated. 5×7½ in. 160 pages. 50c.

Life and Sport on the Pacific Slope. By Horace Annesley Vachell. Dodd, Mead & Co., New York. 5×7¾ in. 393 pages. $1.50.

An Englishman's reminiscences of and comments on life in California. They are gossipy and in places entertaining, but too journalistic in tone to deserve embodying in book form.

Life of Her Majesty Queen Victoria. By Millicent Garrett Fawcett. (New Edition.) Illustrated. Little, Brown & Co., Boston. 5×8 in. 272 pages. $1.

While this well-printed volume lacks the vivacity of Mr. McCarthy's "History of Our Own Times" and the luminousness of Mr. Prothero's "Life and Letters of Dean Stanley" (two of the best descriptions of the Victorian Age, politically and religiously), it is an admirable condensation of the history of Great Britain as that history touched the life of the sovereign from 1837 to 1901. Published at a low price, it becomes a practical *vade mecum* for reference or reading. The first edition of this book was published in 1894. The second edition includes an account of the events since that year—the death of Alexander II. and the accession of Nicholas II.; the marriage of the latter to the Queen's granddaughter; the retirement of Mr. Gladstone and the succession of Lord Rosebery; the retirement of the latter to be succeeded by Lord Salisbury; the Venezuelan dispute; the Diamond Jubilee; above all, the Boer war. We learn that this war was a peculiarly grievous trial to the Queen, who had longed to end her days in peace. The strain of the last year of her life told sadly upon her already weakened physical strength. Her last act of public importance was exactly twenty days before her death, when she received Lord Roberts and questioned him closely concerning a conflict in which she was to be the most illustrious victim. As we turn page after page of this excellent biography, we feel that Queen Victoria was

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truer than most to Tennyson's line: "O Loyal to the Royal in Thyself!"

Literary Year-Book and Bookman's Directory, 1901. Edited by Herbert Morrah. Francis P. Harper, London, England. 4¾×7¼ in. 420 pages. $1.25.

A useful and carefully compiled directory of English writers, artists, booksellers, and publishers, with some American names also. Much else is included, such as forms for agreements between author and publisher, obituary records and tributes, lists of libraries and clubs, glossaries of technical and printers' terms, sizes of type, etc., etc.

Lysbeth: A Tale of the Dutch. By H. Rider Haggard. Illustrated. Longmans, Green & Co., New York. 5×7¾ in. 496 pages. $1.50.

Mr. Haggard's latest novel is a historical romance. The scene is laid in Leyden, and the period is that of Philip II. and William the Silent. The plot involves the adventures, trials, and victories of a Dutch burgher family. Mr. Haggard's vivid style seems particularly adapted to the description of the abominable tyranny from which a brave people finally freed themselves.

Mistress Nell: A Merry Tale of a Merry Time. By George C. Hazelton, Jr. Charles Scribner's Sons, New York. 5×8 in. 313 pages. $1.50.

A rendering in romance form of a comedy which has been, we are told, successful on the stage. The title tells the subject, and the "Let not poor Nelly starve" under the crown on the title-page, together with the engraving of Sir Peter Lely's "Nell Gwyn," recalls the royal amour here celebrated. The diction of the story is somewhat stagy and high-flown, and the novel-machinery creaks a good deal. Four "Oons," two "Odsbuds," and one "'Sdeath" on a single leaf are calculated to make us rejoice in Nell's "Ods-pitikins" and "Tilly-vallys" as a welcome relief.

Messages of Comfort. By Mary North Blakeslee. Silver, Burdett & Co., Boston. 5¼×7½ in. 48 pages.

The thoughts of peace and hope which have assuaged the sorrow of a mother bereaved of a beloved daughter are here presented in a form which lacks nothing of graceful embellishment by the bookmaker's art.

Modern German Literature. By Benjamin W. Wells, Ph.D. (Second Edition, Revised and Enlarged.) Little, Brown & Co., Boston. 5×7½ in. 429 pages.

This work was first published six years ago. It has now been revised, the last chapter of the first edition has been discarded and two new chapters have been put in its place—one dealing with literature from the rise of the Young German school to the French war, and the other with the first generation of imperial Germany. Mr. Wells is always an incisive and interesting writer, with an ample knowledge of his subject.

Old Bowen's Legacy. By Edwin Asa Dix. The Century Co., New York. 5×7½ in. 289 pages. $1.50.

A wholesome, clean, and sincere study of motive and character. The New England village depicted is that of the author's successful story "Deacon Bradbury," and the characters are in part the same. The talk is natural and eminently true to the time and place described. The lesson, unobtrusively suggested, is that of faith in human nature and in underlying sympathy and helpfulness. "Old Bowen" is a rustic pessimist who so far relaxes in his scorn of humanity as to leave his property by will to trustees to give to the most worthy object they can find (churches excluded). The solving of this problem gives the thread of connection to the story. Perhaps there is a leaning to melodrama in the startling incident toward the end of the tale, and this is the more apparent because, with this exception, the book is totally free from sensationalism or *tours de force*. Throughout the story is well and carefully written. It is distinctly superior to the average purposeless, sketchy novel of which we have been seeing so many this year.

On Peter's Island. By Arthur R. Ropes and Mary E. Ropes. Charles Scribner's Sons, New York. 5×7¾ in. 478 pages. $1.50.

Those who love stories of political intrigue and social conspiracy should buy this book. Its narrative is exciting and stirring enough to suit any one. The plot is highly dramatic, and is as well sustained. The scene of the story is laid for the most part in the Russian capital, and the period is that of the reign of Alexander III. The characters, especially those of two oil-merchants and of a crafty Polish adventurer, are graphically drawn; and their conversations are characterized by much incisive comment and acute repartee. The book has a worth beyond that of the mere novel; it offers us a clearly outlined sketch, yet one full of pervasive color, of a people and a society about which we still know little.

Piero della Francesca. By W. G. Waters, M.A. (Great Masters in Painting and Sculpture.) Illustrated. The Macmillan Co., New York. 5×8 in. 135 pages. $1.75.

After the primal momentum given to it by those two giants, Giotto and Duccio, the central Italian school of painting was forced onward by successive manifestations of the art-spirit, issuing respectively from Florence and Siena. One of the Florentine manifestations was Masaccio; one of the Sienese, Piero della Francesca. Masaccio was the greater artist in both accuracy and grace of drawing; Piero in knowledge of his subject and in the faculty of color-illumination, especially in flesh tints. The delicacy of his chiaroscuro was also remarkable; he rarely concentrated the light in one point in the picture, in this respect differing from Rembrandt, who generally condensed light upon a single spot. It was in the drawing of architectural accessories, however, that Piero showed the most marked superiority to his contemporaries. As Mr. Waters in this excellent biography remarks, the charm of this painter does not lie merely in his wide knowledge of art or in his technical excellence; rather does it lie in a certain mysterious power of portraiture which many a far greater technician, Correggio, for instance, did not possess. In such a hint as this and in many another, Mr. Waters's book is a suggestive one to read in connection with those other lives of Piero by Dr. Witting and Signor Pichi, but especially after reading such general histories of Italian art as those by

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Müntz, Rio, Berenson, and Crowe and Cavalcaselle.

Prince of Illusion (The), and Other Stories. By John Luther Long. The Century Co., New York. 5×8 in. 304 pages. $1.25.

Mr. Long won a place among our best short-story writers by a single story, "Madame Butterfly." Since the publication of that fascinating tale of Japanese life and love, he has printed many tales on widely differing topics—the Pennsylvania Dutch, Cuba, Italy, New York, and Japan—some of which are here collected. They seem to us extremely uneven in merit: sometimes, as in "The Dream Woman," one feels that the note is forced; sometimes, as in "Dolce," the cleverness is overdone; sometimes, as in "Ein Nix Nutz," the method is so carefully elaborated as to obscure a bit the real sound, human strength of the tale. All things considered, however, "Ein Nix Nutz" may be called the strongest piece of fictional work in the volume, although in "The Honorable Christmas Gift of Yoshida Aramidzu" is much of the charm of "Madame Butterfly."

Religious Use of Imagination (The). By E. H. Johnson. Silver, Burdett & Co., New York. 5×7½ in. 227 pages. $1.

That the historian, the scientist, and the strategist must achieve their successes through the aid of imagination is admitted. Equally true is it, as Professor Ladd says, for psychologists, that "a man cannot be conscientious and morally good, or cling to any form of religious faith, without possessing the appropriate development of imagination." To show how imagination subserves such ends is Professor Johnson's purpose; especially, to show "that effective dealing with the idea of a Supreme Person is possible only through religious use of the imagination." The line of thought he takes is fresh, suggestive, and stimulating. We think it important to draw a clear and strongly marked line between the mental processes of imagination and conception. President Porter is certainly right in saying that, while we can conceive the infinite, we cannot image it. On the other hand, our imagination, though limited always to a material world, may undoubtedly be an aid to our conceptions. In the field of the religious life the opportunity of imagination is larger than in the field of religious truth, and here the life of Christ is its fittest material. Well as Professor Johnson avails himself of this, we are inclined to emphasize more strongly the historical element, the concrete situations. It is more than Christ's character of goodness, beauty, and truth; it is what he did, as well as what he was, his nights of prayer on the mountain, his days of beneficence among the multitudes, his presence at the last supper, his bearing in Pilate's hall, that invite an unused power of imagination for a closer sympathy with him, and a better imitation of the Christian ideals.

Rhymes from Time to Time. By William Croswell Doane. The Riggs Printing and Publishing Co., Albany, New York. 5¼×7¾ in. 155 pages.

Bishop Doane's verses are of unequal merit, but are all interesting, alike in their religious quality as aids to devotion and in their strong, sympathetic presentation of nature. In the first category we would call special attention to the poems, admirable alike in matter and manner, on "Easter," "Thanksgiving," and "Nihil Longe Deo;" in the second, to the fine lines written at Long Branch. Aside from their poetic worth, however—and this is a considerable one—Bishop Doane's verses reflect an autobiography. They are a transcript of his own life. Through them we learn to know a lofty and wonderfully winsome character.

Son of Amram (The). By Rev. G. Monroe Royce. Thomas Whittaker, New York. 5×7¾ in. 324 pages.

The field which Georg Ebers has worked so successfully has attracted Mr. Royce in this romance of the beginnings of Israel in Egypt and the escape from it. He does not rank with Ebers, but his work, up to the point of the Exodus at least, is skillful and effective. His story of Prince Mousa (Moses), the foster brother of the heir to the throne, afterward Rameses the Great, is interwoven with the story of Egypt as modern explorers have reconstructed it. After Mousa's great renunciation the climax is reached on the further shore of the Red Sea. The reader's interest is hardly sustained by what follows, though the desert fight with Amalek is presented in a strikingly original and ingenious view. Where the author touches on points of Biblical criticism he is hardly as reliable as in Egyptian history and archæology. It is pretty well established that the Hebrews were not monotheists at that early date. The reservation of priestly functions to the Levites and the inaccessible sanctity of the Holy of Holies belong to a much later period.

Story of Eva (The). By Will Payne. Houghton, Mifflin & Co., Boston. 5×8 in. 340 pages. $1.50.

Will Payne, who we are informed is a woman writer, has done a real service to literature and to society in publishing this very noteworthy novel. "The Story of Eva" is the realistic unfolding of a chapter of life, a story told with a clear insight into character, with directness, incisiveness, and vivacity. Our interest is challenged from start to finish. We must add, however, that the interest is greater in the first than in the last chapters, because a number of unnecessarily sentimental and theatrical incidents occur towards the close which mar the naturalness of the plot, and also perhaps because we may be slightly nerve-worn at the apparent stress laid upon a latent taint of vulgarity. The best scenes are those wherein the existence of the women workers in a great Chicago publishing house is described; and this part of the book is a true and sincere work of art. Eva is a well-meaning Nebraska girl with a fine physique and limited ideas. The story of her development seems to us almost as well done as that of Selma in Judge Grant's "Unleavened Bread." Eva chooses to live her own life in her own way, regardless of either ecclesiastical or legal marriage sanction. Our principal disappointment, however, is that she should have fallen in love as she did. The plot would have been at once more artistic and more moral if it had not "ended happily."

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Tarrytown Records (The). By the Rev. Dr. David Cole and Morris P. Ferris. M. P. Ferris, 71 Broadway, New York.

This gives an exhaustive report of the families of the pioneers in the section about Tarrytown, N. Y., and is the joint product of two experienced students in this field, the Rev. Dr. David Cole and Mr. Morris P. Ferris, President of the Yonkers Historical and Library Association. This is, in effect, a reprint of the first Record Book of the Old Dutch Church of Sleepy Hollow, now the First Reformed Church of Tarrytown, and includes an original translation of its historical matter, with an exact copy of every personal and local name, and its four registers, from its organization to 1791. It is an important foot-note to local history.

Ways of the Service (The). By Frederick Palmer. Illustrated. Charles Scribner's Sons, New York. 5×7½ in. 340 pages. $1.50.

Mr. Palmer is known not only for his lively book on the Klondike, but also as an enterprising newspaper correspondent. His letters from China were, if we are not mistaken, the first to give American readers adequate accounts of the fighting and looting at Tientsin and the other thrilling events of the march on Peking. From the Philippines also he has sent readable articles. We mention these facts here because in this volume of short stories Mr. Palmer makes admirable use of material gained in his campaigns. The tales are dramatic and thrilling, and they also have that touch of reality which only first-hand knowledge can give.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

In The Outlook for April 3, department of "Notes and Queries," a correspondent quotes from "a recent sermon in a Northfield pulpit" a statement that "it is a fundamental principle of the Higher Criticism to cast all the supernatural out of the Bible." In reply you say, "It is not true." Then you go on to say that it is true of some critics, but that other critics "regard nature as animated throughout by the supernatural." But the question is not as to a recognition of the supernatural in nature, but in the Bible. Will you kindly give the name of one higher critic of recognized eminence who accepts as true and historical the supernatural events recorded in the Old Testament? S.

Our reply was not as wide of the mark as the above intimates, since the supernatural events recorded in the Bible were events occurring in the natural world. To guard from further misconception, it must also be noted that acceptance of a supernatural element in the Bible is quite compatible with belief that not all the recorded supernatural events really occurred (as the restoration of a dead man to life by contact with the bones of dead Elisha); also with the belief that some things once classed as supernatural were really natural (as Elisha's gift of telepathy). Thus understanding the point at issue, we readily name our neighbor Professor Briggs as an eminent critic occupying the position where our correspondent suspects a vacancy.

Kindly give in Notes and Queries the name of some book on The Genesis which treats it from the view-point of modern scholarship. B. W. C.

Dr. E. C. Bissell's "Genesis Printed in Colors," showing the original sources from which it is supposed to have been compiled; with an introduction (Belknap, Hartford, Conn., $1.25). For a commentary on Genesis, see Dillman's two volumes (Scribners, New York, $6).

There are several religious orders now in the world and they have each a book which is considered by them and others as their Bible. 1. I ask how many different Bibles of the different religions are there at the present, and where can they be obtained? 2. Have the Persians a Bible? 3. Is there any good publication on Prehistoric Man, and where can it be obtained? H. G.

Besides our Bible, there are the Vedas and Upanishads of the Hindus, the Zend Avesta of the Parsees, the Kuran of the Mohammedans, and the writings of the Chinese sages, Confucius and Mencius. Translations of these can be obtained from leading booksellers, as the Scribners, New York. 2. The Zend Avesta is the sacred book of ancient Persia. Modern Persia is Mohammedan, using the Kuran. 3. See "Man Past and Present," in the Cambridge Geographical series, and "Man and His Ancestor" (The Macmillan Company, New York).

1. Please suggest the best half-dozen volumes of sermons for a young minister to read in order to stimulate his own thought, especially his imagination. 2. Name the same number of biographies that would be especially helpful for such a one. W. L. D.

1. Take Dr. Bushnell's "Sermons on Living Subjects," Dr. Munger's "Appeal to Life," any volume of Mr. Beecher's and Phillips Brooks's sermons, also of Dr. Watson's (Ian Maclaren) and Dr. Louis Banks's—the latter as a good specimen of the evangelistic. 2. "The Life and Letters of Phillips Brooks," the "Life of Henry Drummond," the "Life of Charles Kingsley" by his wife, the "Life of F. D. Maurice" by his son, "Horace Bushnell, Preacher and Theologian" (Munger), the "Autobiography of John G. Paton," apostle to the New Hebrides.

What is the opinion of the leading scientists with regard to the origin of the human race—is it monogenetic or polygenetic? J.

Monogenetic.

It might almost seem that the words about which "X." inquired, "I shall pass through this world but once; therefore, whatever good thing there is which I may do for any human creature, let me do it now, let me not postpone nor defer it, for I shall not come this way again," have occurred to many individuals in different countries and ages, for, according to various correspondents, they were originated by Phillips Brooks, Marcus Aurelius, William Penn, Mrs. A. B. Hegeman, Stephen Grellet (a Quaker, who died in 1855), and Edward Courtnay, Earl of Devonshire, upon whose tombstone they were engraved. Certainly the lines are unworthy of none of these men, and we have received a card on which they are printed from a correspondent who writes that he took the idea from General Wilson's habit of always slipping a small card containing the sentence into his package of monthly reports.

Can any one give me any information about the system of secondary schools in Scotland, and especially their development from the primary or "dame schools" of a generation or two ago? E. S.

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